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THE

MISSIONARY HERALD

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS

FOR THE YEAR 1898

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THE

MISSIONARY HERALD.

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THE estimated expenses of the American Board for 1897–98 are $650,000. This will involve an average expenditure of about $54,000 per month.

Receipts and Expenditures.

The regular donations for the month of November amounted to $18,732.71
The legacies amounted to 15,406.39

Total $34,139.10

This is nearly $20,000 less than the average expenses per month. For the *first three* months of the financial year the donations amounted to $68,948.06
The legacies amounted to 41,183.68

Total of donations and legacies $110,131.74

This is nearly $61,000 less than the amount needed to cover the expenses of this period. It is sufficient simply to state these facts in order to show our readers and all friends of the Board what a serious problem is before us.

Aside from the above there was received for the debt in November $2,606.28, and within the three months $12,896.81, pledged as additional to regular gifts. For special objects there were received in November $1,388.99, and in the three months $5,348.42. These gifts are, of course, applied according to the directions of the donors, and they in no wise help in meeting the regular appropriations of the Board.

Dr. Storrs' Addresses.

IT gives us great pleasure to announce that there is in preparation for the press a collection of the missionary addresses made by Rev. Dr. Storrs, during the ten years of his presidency of the American Board. We are sure that this announcement will be welcomed with delight by both ministers and laymen, and by all who love and revere the author, and by all friends of missions. As soon as revised, the addresses will be put to press, and we hope before long to announce the publication of the volume.

In Lands Afar.

OUR new volume, "In Lands Afar," is receiving most cordial notice from religious papers of all denominations, which speak of it as a most attractive book for the home, the Sunday-school, or the missionary library. The *Morning Star* expresses itself surprised that such an elegant profusely illustrated volume can be furnished at so low a price.

MEMORIAL FROM THE PRUDENTIAL COMMITTEE AND EXECUTIVE OFFICERS OF THE AMERICAN BOARD TO THE CONGREGATIONAL CHURCHES.

At the beginning of the year, and in order to invite the largest plans on the part of the churches, the Prudential Committee and the officers of the American Board feel constrained to call direct attention to the most difficult and crucial action of all the year, namely, the making of the appropriations to the missions. After full deliberation of the Committee, including the President and Vice-president, whose special counsel was sought, it was voted to make the appropriations on the same basis as last year.

The Committee had already asked of each of the missions the most economical statement of actual necessities in order to do the work intrusted to them. The appropriations as voted compel a continued reduction in the salaries of the missionaries, save those supported by the Woman's Boards, by ten per cent in sixteen of the missions, by five per cent in two, while in two reduction is impossible because of distressing conditions. The Turkish missions are included in this for the first time.

The appropriations to the native agencies, churches, pastors, evangelists, and schools is cut forty-five per cent, on the average, below the needs of the missions. This falls heavily upon the most permanent and fruit-bearing part of the work. With such facts, no one will claim that the Committee could have made the appropriations smaller.

Even these appropriations raise an exigency which is most urgent in its message to the churches of the land. The Board must receive, from some source, at least $110,000 more than last year. And why so much more? Because there was not enough received last year to meet the expenses into $45,000. Because the Otis and Swett legacies, which gave us last year $43,000, are now exhausted. Because we have a present indebtedness of about $22,000.

We are anxious that the Christians in all our churches shall be made to know the gravity of the situation. It has been a simple question whether to cut the missions still more bitterly, or trust the Congregational churches yet more implicitly. The former we do not know how to accomplish, without voting destruction, and hence we have trusted the churches, which do not ask us to create ruins on the mission fields. In thus acting have we misplaced our confidence?

The great trust laid upon us by the will of the churches compels the entreaty, which we here present, to let the troubled cry of our missions reach every church and every Christian heart in this time of unique privilege.

This brief memorial we place before the constituency of the Board, at the beginning of the year, respectfully, urgently, and hopefully. We have a deep sense of the present duty and a profound faith in the ability of the churches, by wise and prompt action, to prevent the need of an appeal at the end of the year. In behalf of the Prudential Committee,

EDWIN B. WEBB, Chairman.
C. H. DANIELS, Clerk.

FRANK H. WIGGIN, Treasurer.

Congregational House, Boston, December 1, 1897.

The public has been amused, if not particularly interested, by a widely blazoned announcement that Rev. George H. Hepworth, D.D., with another *attaché* of the New York *Herald*, a paper long recognized as an eager defender of Turkish institutions and policy, has gone to Turkey, on the invitation of the Sultan, to examine into the alleged atrocities of the past two years, to find out who is responsible for what has occurred, and to set right the opinion of the world in regard to these matters. The assumption underlying all this is that the facts are not known, that the reports of French, British, German, and other ambassadors and consuls are of no account, and that the testimony of such men as J. Rendel Harris, of Cambridge, England, of Dean Ramsay, of Prof. Lepsius, of Germany, not to name a score of others, are not to be relied upon. In one of his first letters Dr. Hepworth says that "if we succeed in accomplishing the journey we shall be the only two men representing journalism who have ever made the trip from Trebizond to Alexandretta." Dr. Hepworth must have intended to say that they would be the only representatives of the press *under such convoy*, for he must have been aware that newspaper correspondents have crossed that region again and again. How much this convoy will aid him in learning and reporting the truth, the public will judge. Dr. Hepworth frankly states who they are: "Our little company consists of Sivry Bey, one of the secretaries of the Sultan; Khahlid Bey, who is commissioned to make a report to his majesty on the condition of the country through which we pass, through an aid-de-camp of the Sultan, Col. Tewfik Bey, and Lieutenant-Colonel Rashdi Bey; then Mr. Sidney Whitman and myself." How much, under such an environment, can be learned of facts and events occurring two years ago, the witnesses of which in such large numbers were so disposed of that they cannot testify before any earthly tribunal, those who understand the Orient will know beforehand.

The New York Herald's Representatives in Turkey.

Dr. Hepworth's second letter from Trebizond, dated November 12, furnishes a striking illustration of the character of the information he is likely to get amid such surroundings. His friends have led him at the outset into a manifest and gross blunder. He begins by reporting an interview with "a prominent individual" at Trebizond (his name or nationality not stated) who was asked whether the fault for the massacre at Trebizond was with the Turks or with the Armenians. The gentleman replied, "Well! let me tell you the story and you shall judge for yourself. You remember the Ottoman Bank episode at Constantinople?" Dr. Hepworth replied, "Perfectly." "News flies fast," continued the gentleman, "and what occurred there became known here. Two or three days afterward, I forget which, Bahri Pasha was walking along the main street of Trebizond when a couple of young men, evidently members of the revolutionary committee, fired upon him, their purpose being assassination. They attempted to duplicate the movement which was begun in Constantinople. After firing these fellows fled and found a hiding place." The gentleman then affirms that it was the wrath of the populace at these Armenian would-be assassins that roused the populace to commence the massacre, in which he admits 500 persons were killed. After this statement of "the prominent

An Extraordinary Misstatement.

individual," Dr. Hepworth says, "This was all valuable testimony, from the lips of a man who had a thorough acquaintance with all the nationalities which are congregated in this cosmopolitan city." How valuable this testimony is, and how thorough the acquaintance shown with the facts, will be understood when it is remembered that what is here presented as the cause of the outbreak at Trebizond happened *ten months after* that outbreak. "The Ottoman Bank episode at Constantinople" occurred August 26, 1896, while the Trebizond massacre occurred October 8, 1895. Dr. Hepworth has been imposed upon by a statement which is as absurd as it would be to say that the uprising of the South in 1861 was caused by the battle of Gettysburg.

The Tenth Legion and The Quiet Hour.

We have already called attention to the growth of the "Tenth Legion," originating among the Societies of Christian Endeavor, which consists simply of the enrollment of those who have promised to give *not less* than one tenth of their income to God. Many thousands have entered into this covenant and others are joining weekly. In connection with this we mention also another enrollment, also originating in Christian Endeavor circles, comprising those who, with the thought that more time should be given to communion with God, unite in observing "The Quiet Hour," or a period of not less than fifteen minutes daily, preferably in the early morning, with the object of coming by prayer and meditation into direct converse with God and spiritual things. These two leagues touch the two sides of the Christian life, its hidden springs and its outward activities. Prayer and consecration of property, to a degree beyond what is common at present, will certainly effect a revolution in the church and in the world. Should the movement contemplated by these two leagues be universal, the kingdom of God would come with a rapidity hitherto unknown.

The American Board Almanac.

Our Almanac for 1898 is pronounced by all who have seen it to be superior to any of its predecessors. Our friends of other missionary boards, as well as in our own denomination, recognize the fact that it is unsurpassed in attractiveness of appearance, and that the amount of information it contains renders it an invaluable handbook. A secretary of another board writes of it: "It is one of the necessaries of life." We wish it might find the place it should have in every Congregational family in the United States. At ten cents a copy it is the cheapest and most attractive almanac published. See an advertisement on another page, and send to C. E. Swett, Congregational House, for copies.

The Plague in India.

It is distressing to learn that the plague is still spreading in various parts of India. Rev. Henry Fairbank, of Wadale, reports that during the last week in October there were 138 cases and 102 deaths reported at Sholapur, while at Poona there were from fifty to sixty deaths daily. From fear of the plague the people have fled from Sirur, while at Ahmednagar there are a few cases every day. The disease flourishes in the cooler weather of India, and its progress will probably continue until April or May. In this continued experience of trouble our brethren in the Marathi Mission should be tenderly remembered in the prayers of Christians.

How to Build up a Church.

A PRESBYTERIAN pastor in New Jersey gives in the *Church at Home and Abroad* his experience in building up his own congregation. Coming to the church a dozen years ago he found its congregation small and the finances demoralized, with an annual deficit in the accounts. The condition of the church was also low spiritually. The first thing done with a view to promote the prosperity of the church was to establish the monthly concert. Within a few weeks a call was made for an annual gift for foreign missions, and the sum of $500 was named as the amount expected. Many demurred and deemed the pressure unwise and the church quite too poor to be thus drained. But with much effort the amount was raised, and the pastor joyfully reports the result of thus keeping foreign missions at the front: "In consequence, as I believe, we have never run behind in current expenses. The church has doubled in membership and efficiency, we have beautified our audience room and erected a magnificent chapel, and are contributing seven times as much for benevolent purposes as formerly. I am more than ever convinced that the best receipt, under God, for true church prosperity is to maintain an intelligent, constant, and enthusiastic interest in foreign missions."

A Program for Missionary Concerts.

A LEAFLET containing a program for Missionary Concerts for 1898 is in course of preparation, and will be sent to all pastors by the first of January. The concert for January falls within the Week of Prayer, and the appropriate topic for that service is "The Holy Spirit in Relation to Missions." This was the topic for thought and prayer which was suggested in the original institution of the Week of Prayer. "That God would now pour out his Spirit upon all flesh so that all the ends of the earth might see his salvation" was the profound theme suggested by the Presbytery of Lodiana when they proposed this observance. A study of the Scriptures and a study of the history of missions in reference to the relation of the Holy Spirit to this work, with special prayer for the outpouring of this Spirit, will be most suitable for the January Missionary Concert.

Playing or in Earnest?

"ARE you playing with us, or is there really some hope of our having a school?" This was the point-blank question put to Rev. Mr. Sanders, of Aintab, by the representatives of a community whose request for a school he had been obliged to defer from time to time because there were no funds. He turns the question over to the churches of America, adding the statement that if the appropriations are the same as last year (which he has since learned to be substantially the case), and no help comes from other sources, they will "have to begin to close the churches in earnest."

The Week of Prayer.

THE Evangelical Alliance sends, as usual, a list of topics for the Week of Prayer which are as follows: For Monday, Confession and Thanksgiving; Tuesday, The Church Universal; Wednesday, Nations and their Rulers; Thursday, Families and Schools; Friday, Foreign Missions; Saturday, Home Missions. The Alliance offers to send full programs gratis to any church that will take a collection for its work during the Week of Prayer. Application should be made at its office, Fourth Avenue and Twenty-second Street, New York City.

The Doshisha.

It has been nearly a year since the Doshisha has been independent of the Board and of our mission in Japan. In the mean time some of the most evangelical men on the Board of Trustees have resigned, and their places have been filled by those who represent the extreme radicals. It now appears that this radical course upon the part of the Doshisha is convincing the churches, pastors and Christian workers generally, that the institution is wrong. In a letter just received from Dr. Davis he says: "We are told by the Japanese that four fifths of the pastors and workers in the churches are siding with the evangelical party." Mr. Seijiro Niwa, a graduate of the Doshisha, and at present the Japanese secretary of the Y. M. C. A. at Tōkyō, in a recently published article regarding the summer school of theology of the Kumi-ai churches, says: "It is already determined that the basis of the school shall be decidedly evangelical; let us be true to our convictions and brave in defending the evangelical principles of our school in the face of the misleading liberal thought of the day." We have ground for believing that the present theological tendency among the Christian leaders of Japan is in the right direction, while the field for missionary operations is constantly widening.

Returning to China.

Some twelve years ago a Chinese lad in a laundry in Boston began to work his way toward securing an education. Identifying himself before long with the Mt. Vernon church he, like his Master, grew in favor with God and man, and now after graduating with honor from Harvard University, he has gone to Foochow to become a teacher in science in the Banyan City Institute of our American Board. Before his departure the Mt. Vernon church gave a public reception to Mr. Chan L. Teung, and the pastor, Rev. Dr. Herrick, spoke with great tenderness of the ability and high Christian character of the young man. Such a history gives great hope that many of the Chinese coming to this country will return to bless their native land as Christian teachers and preachers.

Africa Opening.

Twelve years ago Bishop Hannington started from Mombasa, on the East African coast, for Uganda, by way of Masailand, following the footsteps of the only white man who had traversed that route. The hardships and perils of that journey, which cost him his life, are something which it is to be hoped no traveler in the future will be called upon to endure. Already a great change has taken place. The last party going inland went by rail the first portion of their journey, and on reaching Lake Victoria the new steamer *Ruwenzori*, purchased by funds given in response to the appeal of H. M. Stanley, took the party across the lake to Uganda. So rapidly is Africa being opened.

The Force Inadequate.

It illustrates both the inadequacy of the missionary force and the disturbed condition of the country in Turkey to learn that it is nine years since any missionary lady did any touring in the Aintab field. Mr. Sanders writes that he recently visited several out-stations, Eybeg, Kessab, and Beylan, in company with Miss Foreman, whose presence was cordially welcomed by the mothers who were graduates from the Female Boarding School. There ought to be on hand a missionary force sufficient to allow of repeated visits of this kind.

Faith Missions.

THERE are certain Christian enterprises passing under the name of "Faith Missions," some of whose supporters seem to claim a monopoly of faith, as if there could be no abiding trust in the guidance and care of God if aid is sought from men. It is sometimes said that it is distrusting the power and grace of God to rely upon an organization for support. But it ought to be remembered that there are few missionary boards that are not called upon to exercise great faith in God and in his people in the carrying forward of their work. For instance, when the Prudential Committee of the American Board, at the beginning of each year, appropriates a half-million dollars for the several missions, not one dollar of which amount is in hand, is it not an act of faith? The Committee goes forward, relying upon Him who has the silver and the gold. If his support fails, then the work fails. It is in sole dependence upon his abiding presence and the grace which he shall give to his people that the work is carried on. It derogates nothing from this spirit of reliance upon him to say that the missionary societies deem it their duty to keep open those channels by which the people give for the maintenance of his work. Do we distrust God when for the supply of water for our homes we dig wells or build cisterns and aqueducts? Are we to expect rain each day directly from the heavens to meet our daily needs, and refuse to store up any of the supplies which God provides in the earth or in distant lakes or rivers, so that we may have water regularly even in times when he sees fit to withhold the showers from heaven? That theory of trust which refuses to employ means for securing the help which God must give, if consistently carried out, would lead to the filling up of our wells and the destruction of our waterworks. But that would not be *trust*, but presumption.

Scenting Sedition.

Is the Bible a seditious book? It has been so regarded in many periods of the world's history, and is so regarded now by a high official in Eastern Turkey, who seized two copies of the Bible and condemned them because of the first verse of the twelfth chapter of Daniel. This official threatens to collect and burn all books containing this passage. It is difficult for us to conceive of minds so saturated with suspicion as to find sedition in this verse of the Scriptures.

No Strength to Report.

IF any of our readers are disturbed because they have not received a personal acknowledgment of gifts sent for Christian work abroad, with an account of the special use made of their gifts, we would ask them to meditate on a sentence in a recent letter from Mr. Hartwell, of Foochow: "I fear you are disappointed in not getting more regular reports from this station; but, really, I don't see how we have strength to report what we are doing. It is enough for us to try and do it, without writing about it."

A Christian College.

A GOOD index of the spiritual condition of the pupils in the Central Turkey Girls' College at Marash is seen in the fact that each week they hold a meeting for the special purpose of praying for former students, particularly for those who have gone out as teachers in the neighboring towns and villages. Thirteen students of the college made their first confession of Christ at the beginning of last year.

MARCUS WHITMAN. FROM THE STATUE IN THE WITHERSPOON BUILDING, PHILADELPHIA.

THROUGH the kindness of the Presbyterian Board of Publication and Sabbath School Work we are able to give, on the opposite page, a photo-engraving of the statue of Dr. Marcus Whitman, which is to grace the Witherspoon Building at Philadelphia. The artist was obliged to depend upon various descriptions of the heroic missionary, since there is in existence no likeness of him taken during his lifetime. Professor Weed, of Philadelphia, who when a lad saw Dr. Whitman on his arrival from his journey across the mountains, and was greatly impressed by his appearance at the time, speaks of the statue as a "vivid reminder" of the man. He was clad in buckskin and fur, looking like a rough mountaineer, as well he might, after his perilous tramp. We have been interested in examining the papers of Dr. Whitman, now on file in the archives of the American Board, in which he offers himself for missionary service. His first letter, dated Wheeler, N. Y., June 3, 1834, when he was in the thirty-second year of his age, says: "I regard the missionary cause as based upon the Atonement and the commands and promises of the Lord Jesus Christ to his ambassadors and church; and that it involves the holiness and happiness of all that may be reclaimed from sin. I am willing to go to any field of usefulness at the direction of the American Board. I will coöperate as physician, teacher, or agriculturist, so far as I am able, if required." In one of his letters he speaks of having examined the *Missionary Herald* upon the Marquesan Mission, and says, "I should have no objection to go there except for the climate." Subsequently, on December 2, 1834, some question having arisen as to his health, he makes a distinct offer of himself to accompany "Rev. Samuel Parker on his mission to or beyond the Rocky Mountains." Having received notice of his appointment on the second of February, 1835, he responds with great cheerfulness, saying that he purposes to start on the sixteenth of that month, only two weeks from that day, and to travel to St. Louis on horseback. Miss Narcissa Prentiss, who was soon to become his bride, in her offer of service writes: "Feeling it more my privilege than duty to labor for the conversion of the heathen, I respectfully submit myself to your direction." One of the testimonials concerning Dr. Whitman, from the pastor at Rushville, N. Y., speaks of "his appearance among respectable people as rather forbidding at first, but he makes a good impression soon."

Dr. Marcus Whitman.

These papers on which the Prudential Committee of that day appointed Dr. Whitman could by no means have led them to regard the applicant as a man of unusual abilities and devotion, or to warrant any expectation that he was to accomplish a work of immense and far-reaching importance. God chooses his own instruments to carry out his plans. He who chose David and took him from the sheepfold to lead his people, chose also Marcus Whitman to do a noble work for our nation and for the kingdom of Christ in the vast regions of the Northwest. The fiftieth anniversary of the massacre of Dr. and Mrs. Whitman, November 29, was appropriately observed at Washington, Philadelphia, and at Walla Walla, but we regret that an unusual number of services occurring in Boston on that day, among them the laying of the corner stone of the Congregational House, interfered with the commemorative services which were planned for. May the American Board Scholarship in Whitman College be liberally and speedily endowed as a suitable monument in memory of Dr. and Mrs. Whitman.

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1896–97.

MISSIONS.	When begun.	Stations.	Out-stations.	MISSIONARIES AND ASSISTANTS. — American. Ordained.	Medical Men not ordained.	Other Men.	Wives.	Other Women.	Total.	Native. Ordained.	Other Preachers.	Teachers.	Other Helpers.	Total.	Total American and Native.	PREACHING. Places for stated preaching.	Average Congregations.	Sabbath-school Membership.	Adherents.	CHURCHES. No. of Churches.	Members.	Received on Confession.	EDUCATION. Theological Schools.	Students.	College, Boarding, and High Schools. For Boys.	Pupils.	For Girls.	Pupils.	Common Schools. Number.	Pupils.	Others under Instruction.	Grand total under Instruction.	Total Payments by the People, in Dollars.
West Central Africa	1880	4	5	7	. .	.	7	5	19	. .	9	. . .	. .	9	28	11	445	249	. . . .	3	79	9	.	. .	.	. . .	.	. . .	12	319	. .	319	$15
East Central Africa .	1883	2	. .	2	1	.	3	2	8	. .	3	1	3	7	15	13	49	88	150	1	17	17	.	. .	.	1	.	1	2	122	. .	124	47
Zulu	1835	10	16	7	1	1	9	12	30	6	15	64	21	106	136	199	8,896	1,876	13,095	22	2,105	281	1	12	1	53	3	210	41	1,950	127	2,352	4,280
European Turkey .	1859	5	45	11	. .	.	9	5	25	13	14	34	19	80	105	42	2,423	1,864	2,904	14	1,058	66	1	6	1	41	2	87	17	380	59	573	6,031
Western Turkey[5] .	1819	7	104	19	1	1	19	33	73	32	48	210	19	309	382	122	10,336	8,709	15,000	35	3,604	160	1	1	9	600	9	900	132	5,590	. .	7,091	30,078
Central Turkey . .	1847	2	44	6	. .	.	5	13	24	15	28	127	32	202	226	50	1,430	10,824	16,551	45	4,929	194	1	6	4	190	5	263	100	6,003	1069	7,531	9,480
Eastern Turkey[5] . .	1836	5	119	13	1	.	13	15	42	31	38	188	38	295	337	111	11,639	6,302	16,775	42	3,107	150	2	. .	12	364	7	220	130	6,232	. .	7,822	17,547
Marathi	1813	8	110	14	. .	.	12	13	39	20	23	202	117	362	401	110	5,000	5,077	6,000	42	2,749	203	1	12	10	687	5	408	119	2,882	. .	4,205	1,566
Madura	1834	11	307	15	. .	.	14	7	36	23	139	287	86	535	571	307	8,818	6,665	15,495	38	4,595	173	1	24	5	394	5	215	148	4,535	. .	5,910	3,064
Ceylon	1816	7	24	4	. .	.	4	3	11	18	24	334	83	459	470	45	1,982	3,265	3,204	18	1,791	115	.	. .	3	586	2	152	136	8,953	141	9,832	6,244
Foochow	1847	5	56	8	3	.	8	6	25	7	33	101	27	168	193	62	3,122	2,033	6,055	36	1,440	548	2	17	1	141	4	149	76	1,516	14	1,837	5,531
South China	1883	1	9	2	. .	.	2	1	5	. .	14	13	9	36	41	12	405	60	526	3	188	59	.	. .	2	26	1	12	11	250	. .	288	26
North China	1854	7	47	19	6	1	25	14	65	3	37	34	44	118	183	65	2,092	1,370	. . . .	11	2,057	264	1	17	6	216	5	142	32	430	894	1,699	742
Shansi	1882	3	4	7	1	.	7	2	17	. .	4	3	. .	7	24	6	250	50	175	2	55	27	.	. .	.	. . .	.	. . .	3	80	. .	80	. . . .
Japan	1869	12	102	23	. .	.	23	28	74	30	63	. . .	. .	19	112	186	102	. . .	. . .	15,000	[4]73	10,025	420	1	3	.	. . .	6	703	. .	. . .	. .	706	11,458
Sandwich Islands .	1819	1	. .	[2] 2	. .	.	2	. .	4	. .	. .	. . .	. .	. .	4	. . .	. . .	. . .	. . . .	. .	. . .	. . .	1	13	.	. . .	.	. . .	. .	. . .	. .	13	. . . .
Micronesia	1852	3	50	6	. .	1	6	6	19	24	39	37	. .	100	119	131	3,000	2,500	21,000	49	4,706	1,002	3	59	.	. . .	3	59	73	2,757	. .	2,875	3,449
Mexico	1872	7	20	6	. .	.	5	6	17	1	10	4	2	17	34	48	892	995	1,645	15	784	108	1	9	.	. . .	3	51	6	276	2	338	2,424
Spain	1872	1	14	1	. .	.	1	4	6	4	2	12	4	22	28	15	494	639	1,340	7	459	22	.	. .	.	. . .	1	31	11	946	43	1,020	5,530
Austria	1872	1	50	2	. .	.	2	. .	4	7	3	. . .	2	12	16	50	1,991	189	3,530	14	858	101	.	. .	.	. . .	.	. . .	.	. . .	.	. . .	5,527
GRAND TOTAL . . .		102	1126	[1] 174	14	4	[2] 176	[3] 175	543	234	546	1,651	525	2,956	3,499	1,501	63,264	52,755	138,445	470	44,606	3,919	17	179	54	3,299	61	3,603	1049	43,221	2349	54,615	$113,039

[1] Of whom fifteen are physicians.
[2] Of whom three are physicians.
[3] Of whom seven are physicians.
[4] Besides twenty-nine provisional churches.
[5] In part from report of previous years.

TOO MUCH OR TOO LITTLE — WHICH?

ARE our churches giving disproportionately to foreign missions? So some affirm. What are the facts?

The Congregational Year Book for 1897 presents the reports received from 4,837 of our 5,546 Congregational churches. In these churches the amount reported for home expenditures was $6,871,128, and for benevolent contributions $2,129,456, a total of $9,000,584.

Of the benevolent contributions $469,731 are under the heading, "foreign missions," and $1,659,725 are under other societies working in the home field. These figures may not be exact, but they are the best obtainable from the reports of our State associations, and while they are doubtless under the truth they may be regarded as fairly correct as to the *proportion* devoted to the several objects. It may be said, however, that since gifts for foreign missions are more readily traced than others, they probably are more fully reported, and hence the percentages which we give below on the foreign missionary side are quite as high, if not higher than they should be. It should be remembered, moreover, that these figures do not include the gifts, amounting to millions of dollars, which are made to educational institutions in our own land. Neither do they include the income from invested funds, applicable to such institutions, a large proportion of which comes from Christian sources and is applied to Christian ends.

But taking the figures as they stand, it appears that of the $9,000,584 reported as raised last year, 76.4 per cent was used for home expenditures, while 23.6 per cent went for benevolent objects. We spend, therefore, in our churches, for what may be classed as parish expenses, a little more than three fourths of all we contribute for Christian purposes.

Of the $2,129,456 for strictly benevolent objects, 22 per cent, or a fraction over one fifth, was credited to foreign missions in care of our Board, and 78 per cent to home missionary work in its various forms, under the care of several societies.

On the aggregate amount raised for home expenses and all benevolent work the percentage given to foreign missions was 5.2. That is, for every dollar given to the support of our own churches and for all Christian work in our own and other lands, nearly five and one quarter cents were given to foreign missions.

In view of these facts who will venture to say, Too much? Will not every one who professes to believe in the authority of Christ's great commission say rather, Too little?

A letter recently received from a secretary of the Missionary Society of the Methodist Episcopal Church, which combines in one both home and foreign missions, says that of the sum they raise "45 per cent will be expended for the home work and 55 per cent for foreign." Is the proportion too great?

And whatever may be thought of the *relative* amounts contributed to the different branches of the one great work is the sum of all our benevolences proportioned to our abilities? If the gifts of the enrolled members of Congre-

gational churches should average one cent a day, they would amount to $116,000 more than the receipts of all our benevolent societies, home and foreign, during the past year. Is this too much or too little?

THE GREAT HOKKAIDO.

BY REV. J. H. DEFOREST, D.D., OF SENDAI, JAPAN.

AFTER twenty-three years in Japan, it was my privilege this summer to see for the first time this great northern island, the name of which means *North Sea Road*. From maps, and from the vast part volcanoes and earthquakes have

played in the formation of the empire generally, I had supposed this island was perfectly ragged with wild upheavals, between which were little valleys where farmers could scratch a tolerable living. But the first sight of the southeast coast from the deck of the steamer revealed a long marine terrace, averaging some fifty feet in height, and which seemed to reach far inland to the foot of low mountains. One glance at the excellent geological map in the Sapporo Agricultural College shows that the larger part of this 40,000-square-mile island has scores of miles of these broad terraces of tertiary formation, which make the land look very much like our rolling prairies. There are about a dozen huge volcano peaks, most of which are deadheads, and the rest are too sleepy to do more than take a quiet smoke. Earthquakes are still pegging away pretty much everywhere in the whole empire; but volcanoes and earthquakes do not make great, broad plains like those in Hokkaido.

Then there is a wide, long valley running north and south and cutting the island quite in two, though not in halves. In the southern part of this valley is the capital of the island, the most Christian city of all Japan — Sapporo. Just south of this is a huge group of six volcanoes, bunched close together; and farther south yet is the beautiful and capacious harbor of Hakodate, in which the battle ships of the world can peacefully anchor, and where commerce with the nations is carried on. In the last ten years the general price of building land has multiplied there over sixfold, which is four times the advance of similar prosperity in Tōkyō. In like manner the most western port, Otavu, the name of which is known to few Westerners, has advanced over fourfold. When Russia shall have completed her Siberian railroad, then all the world will know perfectly well the names of these two splendid harbors just opposite Vladivostoc, Otavu and Hakodate.

The population of this island some twenty years ago was about 100,000. Now it is 600,000, and it can support six times that number of men, women, and children. Emigrants from all parts of the south are moving up at a most opportune time, when representative government and personal rights are supplanting feudal customs, and when the worth of Buddhism and Shintoism is being widely questioned, and their defects mercilessly exposed. Breaking away from the more conservative south, these pioneers naturally make for themselves a freer atmosphere. The tendency to immorality is greater, and, at the same time, the opportunity for pushing Christianity, without encountering the obstacles of conservatism and prejudice, is correspondingly great.

I visited three centres during the summer, and what I saw leads me to think that Hokkaido is one of the most promising fields of Japan, so far as a rapid extension of Christianity is concerned. Not that the kingdom is coming with observation, for there are very few self-supporting churches, and the audiences which the pastors and evangelists have do not probably average over thirty. But it is an encouraging fact that you can hardly go to a village of any size that does not have one or more Christians in it. Another favorable thing is, there are Christians among all classes, officials and scholars, merchants and farmers, in the great coal mines and among the thousands of fishermen along the coast, as well as in the large government prisons.

Nemuro is the first place I visited. It is a city of some 15,000, on a tiny peninsula at the extreme east. It was in July, and it was so cold that often police and soldiers were seen tramping the streets with overcoats on. The whole region in summer is buried under a dense fog that is most exasperating to the sailors who want to get through the rocky reef at the entrance of the wide harbor. Here is the centre of the fisheries of that part of the island, and if the little fish are as abundant proportionately as the big ones, fishing ought to be a most prosperous business. I saw schools of huge whales outside the harbor, and watched them by the hour as they blew their noses freely, unobstructed by any use of handkerchiefs. But never mind the whales; it is the people I was fishing for, and they seemed to me to be a dangerously fast people. The spirit of speculation runs high, and family life is perilously loose.

In this city, and especially among the fishermen of the region, the Baptists are doing a good work. The Kumi-ai Christians, so far as figures go, are few,

but their influence is widely felt for good. The earnest, spiritual life of the pastor, and the prosperous kindergarten of his wife, have brought their work into prominence and favor. I spent a delightful week there, meeting all kinds of people and addressing audiences in the Baptist church as well as ours. It is seldom my privilege to have so earnest and serious a hearing as at Nemuro. The deepening interest cannot fail to result in additions soon to the little flock of twenty now gathered there.

The next place I visited is 500 miles from Nemuro, as I had to go by way of Hakodate. The name of the place will be disagreeable to readers who do not fairly love missionary literature. It is Iwa-mi-zawa, and means "Rock-See-Swamp." That is, it is a wide, swampish old river bottom, from which you can see some rocks, if you look clear over to the low hills on either side. Being such a soil, they keep chills and fever in stock there, and so it resembles our Mississippi lowlands. Indeed, the Mississippi of Japan runs through this long valley from north to south, a surprise to everybody that the longest river of the empire should be tucked off into a corner of this northern island.

No other denomination is at work in this city, which is the railroad centre. I spent a week with the pastor in this most unique parish of his, which extends fifty miles east and ten north, and which contains five groups of Christians, wholly unlike each other in their make-up. The smallest group consists almost entirely of one family, whose home was 1,000 miles south. When they removed to Hokkaido they built for their new religion as well as for themselves. On the side of their house is a chapel room, where they hold regular services, and where they furnish a bed to the visiting pastor and missionary. Another group is close to one of those great prisons of which Rev. W. W. Curtis has written so hopefully in his able monograph on "Applied Christianity in Hokkaido," as well as in the *Missionary Herald* for December, 1892. Another is a group of farmers, scattered over six or eight miles of this semi-swamp. Still another is a band of miners working in the rich coal mines of Yūbari, where I saw one bed of coal fourteen feet thick sticking out of the side of the mountain. Then the Iwa-mi-zawa group contains railroad men and officials, with their families. We had interesting meetings with all these bands, and some of the meetings were more than interesting. There seemed to be candidates for baptism in every one of these places.

The last centre is Sapporo, a name that Americans ought to be pretty familiar with, for here is the Agricultural College where so many Americans have taught scientific farming, and have explored the mineral resources of the island. A list of the names of these professors is enough to explain why the sights in Hokkaido remind us of the United States. As early as 1862, Professor Pumpelly, of Harvard, examined the geology of this island. But it was not till General Capron came, in 1872, that the college was started for "scientific, systematic, and practical agriculture." Then came President Clark, Professors Wheeler, Penhallow, Brooks, Cutter, Peabody, Lyman, Stockbridge, Haight, Brigham. Besides these, several Japanese professors, Sato, Watase, and Nitobe, are graduates of Johns Hopkins; Miyabe, of Harvard; Sugi, of Cornell; and Hivoi was long in America. So the barns, plows, mowing and threshing machines, harrows, drills, reapers, and the large corn and wheat fields, with rail

fences around them, the railroad engines with real cowcatchers, the herds of cows and horses waiting to be caught, the cars with doors in the ends so that you can walk through a train, the clapboard houses with doors and windows and chimneys, the busy manufactories, the stores and mining camps, all smack of America. None the less noticeable is the Christian atmosphere, created in large part by these same Americans and American-educated Japanese. The huge linen mills rest on Sunday. Many stores hang out their Sunday sign, *Rest Day*, and four or five little church buildings show the sure beginnings of Christian life. Of course the capital of the island is by no means a Christian city yet, but it is the nearest to it of any I have so far seen in Japan.

Here seven pastors and evangelists gathered for a week of meetings with Mr. Rowland, Dr. Gordon, and myself. There were lectures, preaching services, consultation meetings, and most interesting reports from the fields. Perhaps the most noticeable point in the meetings was the earnest desire of the native workers that we should vastly enlarge our work. "This is only playing at missions," they said. But when they were told from the monthly figures in the *Missionary Herald*, as well as from Secretary Barton's letters to the mission, that the financial condition of the Board prevented any such enlargement, they were at first greatly discouraged. But on thinking it over they decided to send a letter to the Board, telling about their fields and their hopes, recognizing the kind help of the Board and churches hitherto, and believing that there are many who will help in so promising a work. At the same time they may be led into new methods as the doors open before them.

It is, indeed, a privilege to visit such a field. "It is more blessed to give than to receive" is a truth. It is just as blessed to receive as to give is also a truth; and the missionary surely gets from contact with these earnest, self-sacrificing Christians a blessing as great as he gives.

TRUE GIVING IS LIFE-GIVING.

BY REV. C. F. GATES, LL.D., HARPOOT, TURKEY.

Christianity is life; it is the divine life — the Christ life. "The Word became flesh and dwelt among us," and still dwells among us, for Christianity is simply the Christ life actualized in men. Every Christian is a new incarnation of Christ, and Christianity is the Christ life realized again in many lives. The Christian is living the life of Christ over again in the world, filling up what is behind of Christ's sufferings, manifesting Christ's love, and completing his mission.

Christianity is a temple built of lives. Jesus Christ himself is the corner stone (Eph. 2 : 20). His gift to this temple was his life. Christianity is not builded on doctrines or philosophy or any system of teaching, but on the person — the life of its Founder. The stones that have been added to this corner stone and have raised the building to its present height are the lives of the followers of Christ. There is a sense in which we may say that they are all the life of Christ, for they are the Christ life manifested anew in the lives of successive generations.

"Becoming a Christian" is yielding our lives to Christ's control and receiving

the spirit of Christ as the director and ruler of our lives. "Being a Christian" is living a life of obedience to the indwelling spirit of Christ; that is, it is Christ living again in us and working on the world through us. "*I* have been crucified with Christ; yet I *live;* and yet no longer I, but *Christ liveth in me.*" (Gal 2 : 20.)

Christianity grows by the impact of life upon life; one life touches another and communicates an influence itself has caught from the divine life. Do we wonder at times why so many of our efforts are fruitless? Perhaps the reason may be found in the *lifelessness* of the effort. If we would influence men our lives must touch theirs, not simply our lips. In the Hebrew, Isaiah's expression for "comfort" is "speaking to the heart." Heart must speak to heart and life must be laid upon life if we would swing men out of the current of the world and bring them into touch with our Master. And we ourselves must be controlled and permeated by the divine life, so that when we touch them men shall feel the healing touch of, at least, the hem of His garment. Dare we say to our closest companions, "Have I been so long time with you and have ye not known me?" "Know ye not that I am in my Master and my Master in me?"

Life is power. The Christ life in us and our lives laid on the world, — this alone is Christian service. The world waits for the actualization of this in the Christian Church, and then shall the kingdoms of the world become the kingdom of our Lord and of his Christ.

Nothing but life is builded into this temple. The foundation stones bear the names of John, Peter, Paul, and the other apostles, and every stone built upon them bears a name. If we could read them we should recognize many names we have known in history and many which we love to repeat. Every name stands for a life builded into the structure. There is a vast amount of activity which finds no place in this building because it does not represent life. A missionary or a minister to a home church may preach and labor for long years until missionary activities become the routine of his daily existence, and yet his labor will not find place in this grand temple unless underneath all these activities lies the gift of himself, his life, which is constantly expending itself in service to others. The supporters of missions may give large sums, but these will find no place in the walls of Christ's temple unless they represent life given. Jesus Christ, in commending the poor widow who cast two mites into the treasury, said, "She did cast in all her living." That meant that a very considerable portion of her life had entered into her gift. When she turned away from the treasury she may well have thought, "There 's a part of *me* there."

How much of *our life* goes into the contribution box? We shall never find a stone in Christ's temple marked "$1 a year," or "$100 a year," or "$10,000 a year." Christ does not measure gifts thus. Not dollars but lives find place there, and the only true test of Christian giving is found in the question, Has my gift touched my life?

It is not the money we leave behind us when we have left this world which Christ values most. It is not the overflow of our lives that is precious in his sight, but the strong current, the crystal stream of life's best thoughts and activities. "For verily the Son of man came not to be ministered unto but to minister and to give *his life* a ransom for many."

Letters from the Missions.

South China Mission.

INDIRECT GOSPEL WORK.

MR. NELSON writes from Canton: —

"A goodly number of the male missionaries in China are doing a quiet, indirect work, namely, that of superintending native colporters in their respective fields. Within the past five years the field most successfully worked in South China has been Kwang-si, and to the native colporters much is due that the gospel can now so freely be proclaimed in that province. At present the people are far more friendly than those of Kwang-tung, where in some places like Canton the gospel has been preached for ninety years. The missionaries now at work in Wu-chow tell us that they rarely hear the term 'foreign devil,' or the expression, 'Kill the foreign devil,' while in Canton we hear them all too frequently. The colporters, too, say that of late they have met with but little abuse and no open violence. They have traveled North, East, West, and South, and gospels and tracts have sold well. They have even visited the hill people successfully. Since coming to China, now five years ago, I have superintended, each year, two and sometimes three native colporters. Books and money have been granted me by the National Bible Society of Scotland, but personally I receive no remuneration for my part of the service.

"Last year I had two men at work; one has had ten years of experience and the other five years. Both can speak two or more dialects. As a rule they go together, but sometimes separately. They first select some village or city as a base for operation. Here they deposit most of their books, often at an inn. Should there be a chapel it would naturally be there. Chapels are still rare in Kwang-si, and colporters must, as a rule, put up at the inns.

"During the past year the two colporters, aided only in the summer vacation by three students who sold books one month each, have sold the following: Portions of the New Testament, such as Matthew, Mark, Luke, John, and Acts, 3,000 copies; large tracts, such as the 'Gate of Virtue,' 'Two Friends,' 'Gate of True Wisdom,' 'Mirror of Conscience,' 'Great Truths of the Gospel,' etc., 3,022 copies; small tracts, 2,636 copies; Pilgrim's Progress, 5 copies; New Testament complete, 9 copies; sheet tracts, 1,320 copies; calendars, 2,000 copies; total pieces, 11,992. The traveling expenses for the year have been $48 in silver; their sales have amounted to $51. I pay the men $5.50 in silver per month, which is considered fair wages.

"It is to be sincerely hoped that some of these books will be read, and some light given. I am not, however, of the opinion of those who have stated that we are working in the midst of a 'reading people.' To be sure, the majority of the men know some characters, can doubtless read some signs they everywhere see, and yet they cannot read a book when placed before them. This refers of course to the common people. The better class of Chinese can read, but give them a book with ideas new to them and they do not make out very much. How can they understand except some one shall guide them? These books, however, in many instances prepare the way for the gospel, and no doubt are an important factor in the evangelization of the Chinese. In addition to selling books, thousands are given away to the students who attend the government examinations. This year, in Canton city, one of my men gave away 1,200 gospels."

North China Mission.

ORDINATIONS.

DR. ARTHUR H. SMITH, of Pang-Chuang, reports the ordination of two of the leading helpers who had been long under the care of the mission. Under

date of September 27, Dr. Smith writes: —

"Agreeably to invitations sent to six stations of our mission, a council met here September 25 to consider the propriety of ordaining two of our helpers. Mr. Stanley and one of the Tientsin members represented that station; Hung Mushih, the Peking pastor, and a deacon were present from Peking; Dr. Goodrich and Pastor Chang, with Helper Kao wen lin, represented Tung-cho. Pastor Meng and another helper from Pao-ting-fu completed the number. The severe illness of Mr. Perkins prevented any missionary from Lin Ching from being here. The examination was thorough and eminently satisfactory. Both of the men to be ordained have been with us since they were lads, and may be called the children of the church. They have each displayed great strength of Christian character.

"The ordination services were held yesterday under somewhat disadvantageous circumstances. The chapel is in process of enlargement, and the west wall was taken down and a mat-shed put up to accommodate the overflow, which was very large. Owing to the fact that this is a busy period of the year, there were far less outsiders than at any previous gathering of this kind. The services lasted nearly three hours in the morning. The charge to the pastors was given by Dr. Goodrich, and that to the church by Mr. Stanley, who began the work here just thirty years ago. It is seventeen years since the station was separated from Tientsin, and we have been living here fifteen years. We had the communion as usual and received thirteen on probation, and eleven were received by baptism, each of the latter parts being taken by the new pastors. We are personally very much attached to them, and there was a very tender feeling running through all the exercises. It was a great delight to them to have their old theological instructor with us on this important occasion, as well as the pioneer of the station, known now, however, to but a comparatively few.

"The numbers grow so fast that it is hard even for us to keep with them. It is less than two years since I returned from America, but in that short time we have received about 300 on probation and have baptized 217. The review of the history of the station in the afternoon meeting was very interesting and helpful to our faith. We are now to confront the problem of raising the amount needed for the support of the pastors. This would not be difficult by itself, but the church already pays two colporters, who are also deacons. Perhaps the latter will have to be taken over upon the general funds for a little time, but we do not want *any portion* of the pastors' salaries to come from the Board at any time.

"We had about 300 communicants at our service of yesterday and perhaps seventy-five probationers. Our people came from twelve different counties and districts, three in Chihli. All the visiting brethren made addresses of a helpful kind."

QUALITY OF THE WORK DONE.

Dr. Peck, of Pang-Chuang, whose work is in the medical department, writes thus of the labors of his associates: —

"I often wonder if the Board and the churches at home appreciate the quality of the work which is done by their missionaries. I fear some are more apt to look over tables of statistics and reckon how many converts their dollars have brought in. But being to some extent an outsider, I may be at liberty to speak of the directly evangelistic work as I see it in comparison with what I see done by other societies of American and other nationalities. And it seems to me that the careful and intelligent methods of our own mission are distinctly superior in the development of character to those of any other society. And my impression is that in this station this wise and discriminating educational influence is conspicuously evident. I can say this without egotism, for it is not to my own credit, and I think it is an unbiased estimate in the main. We can none of us truthfully boast of being

unprejudiced, neither need we be violently partisan.

"The mission at the last annual meeting took action to organize to some degree the sporadic instruction in medicine which the missionary physicians have been giving as a department of the Tung-cho College. We are so scattered that at present it does not seem feasible for more than the stations of Pang-Chuang and Lin Ching to join in it. If it were possible for all the medical staff of the mission to join in it we could have quite a faculty, but that is impossible, and the working plans have not been developed yet.

"It was thought best at the annual meeting to invite two of my staff, those who rank as second and third assistants, to take a special course in theology. Their work has been mainly itinerating for two years now, and they have done very valuable work at the out-stations. They have received a good education at the Tung-cho school, have a good knowledge of the Bible, can talk well, and have a sufficient knowledge of medicine to treat the ordinary run of cases and do minor operations; they have always the reserve of referring serious cases to the hospital. It means a great deal to take men as well fitted as they are for the work they have been doing and withdraw them for three years. Our itinerant medical work will have to be given up until I can get more men trained."

Japan Mission.

ARE CHRISTIANS DISLOYAL?

THIS question has been sharply discussed by officials as well as people in several parts of Japan. Mr. Newell, who has recently arrived at Niigata after his furlough in the United States, writes under date of October 6: —

"At Kashiwazaki I found that the superior officer of the military post had forbidden his inferiors attending Christian meetings; so the church there was deprived of the presence of several who would be glad to go.

"At Niigata, on the other hand, an interesting case came up in connection with the Normal School. Every year one or two graduates of this school, if successful in passing the required examinations, are sent to the higher Normal at Tōkyō, the president of this school making the appointment, that is, the appointment is virtually in the hands of the president, though theoretically it is made by the governor, and based upon the examination papers. This year the man who took the highest stand was one of our Kashiwazaki Christians, a graduate last year and at present a public school teacher. The president of the Normal School, however, refused to appoint him, on the ground that Christianity was contrary to the emperor's *Chokugo* (the now famous edict on education promulgated just ten years ago), and sent up the man who was second best. Quite contrary to his expectations apparently, several of the members of the faculty protested against his action and carried the matter to the governor.

"The discussion became public, all the newspapers of the province blazing away at it, the three Niigata papers being two to one against the president. The discussion developed the fact that two of the school faculty were baptized Christians and two others openly in favor of Christianity, — openly now, though all had been silent before! A meeting was finally held at the school at which the governor appeared and made an address in which he practically gave an open rebuke to the president, declaring that there was nothing antagonistic between Christianity and the *Chokugo*, that the Constitution gave religious liberty, and that the question of a man's religious faith should have nothing to do with his appointment to or preferment in office. Such appointment should be based on ability alone. He did not go so far, however, as to reverse the president's appointment this year, as it had already gone into effect, and the appointee was pursuing his studies at the higher school; but he practically gave the right of way for next year to the Christian who had been defrauded, and in the mean time he has been given the

temporary honor of promotion to a much better school than he was in before.

"Mr. Yoshida, the defrauded candidate, is a very bright young man whom I baptized at Nagaoka five years ago, he walking all the way there from Kashiwazaki to receive the rite before he should enter upon his Normal School studies. After removing to Niigata I found him a faithful, steady Christian, and for the last two years previous to my going to America I had him regularly twice a week in special work in English. I am sorry for his disappointment this year, but on the whole much good has come out of it. The two Normal teachers, who were living very quietly before, have already both called on me since my return."

Mr. Newell also reports a meeting of the evangelists of that section of Japan, held at Niigata, at which Rev. Mr. Miyagawa was present and spoke very helpfully. His opening sermon at the conference "was all that a sermon for such a time and place could well be." His Sunday evening address, on "Present Day Evils in Japan," Mr. Newell characterizes as "exceedingly courageous and outspoken, dwelling first upon the three points of untruthfulness, insincerity, and impurity, and closing with a fine appeal for a brave stand in Japan for the religion which takes such high ground on all these ethical questions."

URUKAWA.

After the meetings at Sapporo and vicinity, which Dr. DeForest reports in his article on "The Hokkaido," given on another page, Dr. Gordon was invited to visit the district on the east coast of the great island, including the city of Urukawa. He writes of this visit as follows: —

"The work in the vicinity of Urukawa had its origin in a colonization company of Christians formed in Kōbe twelve or fifteen years ago. The company was organized on Christian principles, and in addition the Christians formed themselves into a church. It is not perfectly clear where the church ends and the company begins, and so they have all the problems of Church and State. In some things, at least, they have been as near running the church on secular principles as in running the company on religious principles. They have also felt the influence of the recent rationalistic wave which greatly cooled the faith of some of the officers of the company, resident and non-resident. Affairs have been brought to a crisis by the resignation of the pastor who went to them a year ago. The church is self-supporting, and the Sunday I was there they held a long and interesting church meeting to consider the future. A very good spirit was shown. There were confessions of neglect of the services of the church and strong mutual promises to be more faithful in Sunday observance, Bible study, etc., in the future. The pastor withholds his resignation for the present, but I doubt if he will stay there long.

"Their reception of me was very cordial. I was entertained in the parsonage, and they sent in potatoes, green corn, raspberries, a chicken, a rabbit, etc. Three meetings were also held in the *town* of Urakawa and one each in Nishicha and Mitsuishi."

JOSHU. — AN ORDINATION.

After his return to Kyōtō, Dr. Gordon visited the province of Joshu for the purpose of attending the *Bukwai*, or conference of the churches in the east district, which met at Takasaki. Dr. Gordon writes: —

"The chief feature of this meeting was the ordination of Mr. Okubo as pastor of the Takasaki church. The candidate is a man of strong will and somewhat peculiar temperament, but no one who listened to his statement concerning his faith and life could doubt his sincerity or that the Spirit of God is a strong power in his life. He most frankly stated the unsatisfactory character of his life after he first joined the church, and acknowledged with evident feeling the power of the gospel over his own life.

"The examination, though not in very great detail, brought out clearly his faith

in the divinity of Christ because of his unique power of discerning and preaching truth; his view of redemption as the chief element of Christianity; his belief in the future life; and in the Bible as revealing the mind of God; bearing testimony to the fact that when his faith was brightest he loved the Bible most. The only hesitation in ordaining and installing was the smallness of the salary, sixteen yen, or about $8 gold, per month. The council urged the church to increase this to twenty yen. Mr. Okubo is now the only ordained pastor in Joshu, although we have four other self-supporting churches which have 'stated supplies.'

"Mr. Kozaki, formerly president of the Doshisha, has been employed by these Joshu churches for a month's evangelistic services with encouraging results. I spoke with him at two meetings. He is about to start a new movement in Tōkyō.

"The *bukwai* was followed by an inter-denominational social meeting of the Christians of three provinces which lasted through two days. This meeting, though not large, was most excellent in spirit. Indeed in the three days of meeting there was not an anti-evangelical utterance, while the earnestness was in many cases very marked. I am sure that there is good hope of better things in that district.

"I spent the next nine days in visiting those parts of Joshu which have immediate relation to the mission, speaking every night to audiences ranging from half a dozen up to one hundred. Some parts of the field are encouraging, others are decidedly otherwise. The encouragement is almost solely in the revived spirit of the evangelists.

"The tendency among the ministers is strongly conservative, and there is much greater friendliness to missionaries by members of both parties. I think the result will speedily be that conservative men will occupy the influential positions in the church. This is largely so now, and I think you and the Prudential Committee and all of us may still hope to see the Kumi-ai churches showing to the world more of spiritual life than any denomination in Japan."

KYUSHU.

Shortly after his return to Japan, Mr. Clark, accompanied by Mr. Pettee, visited the island of Kyushu for the special purpose of conferring with the people at Kumamoto and the out-stations concerning the decision of the mission in reference to the closing up of the Kumamoto station and the work on the western side of the island. At a meeting held at Kumamoto the matter was considered by the evangelists and Christians collected from the different out-stations. Mr. Clark writes: —

"Mr. Pettee presented the matter tactfully, urging as reasons for the decision: 1, the scarcity of funds; 2, the scarcity of missionaries; and 3, the desire to awaken a spirit of self-reliance on the part of the churches involved. It was also intimated that the mission did not propose to work where it was hampered in its freedom and was not cordially invited to go. He said that perhaps two or three places might still be helped; that the whole responsibility for the west side was put upon the evangelistic committee, and that occasional tours would be made by the missionaries. Each place pleaded for a continuance of their relation with the mission. Each expressed its determination to keep up meetings and do what they could alone, but all felt that comparatively little could be done without an evangelist, and each place realized its financial poverty and inability to employ an evangelist alone. We wish that their side of the story could have been heard by the mission.

"Two or three things impressed us. One was the *universal* testimony that there have come very great changes in the sentiment toward Christianity; a great and increasing interest in Christianity outside of the churches, with prejudices comparatively slight, and a very marked and growing interest in Christianity and desire to know its teachings. All seemed to realize that we are on the eve of a great

forward movement, and that it is no time to withdraw from the fields already well occupied in view of the populousness and importance of Western Kyushu. We are abandoning great and growing cities and one of the most populous districts of Japan. Kumamoto, Fukuoka, Kurume, Ya, Nagawa, and others are not villages but cities of from 10,000 to 70,000 people with a great outlying population.

"It seems to be forgotten that though the churches in these cities are small and do not seem to grow in numbers or financial strength, yet they are the nurseries for the development of large numbers of young men and women who go forth from them as Christian workers to supply the large central churches, like those of Kōbe, Osaka, and Tōkyō. The Christians, generally, of West Kyushu are not out of sympathy with the mission, and do appreciate what is done for them. Some in Kumamoto city are the exception."

West Central African Mission.

HOPEFUL OUTLOOK AT CHISAMBA.

ALL the members of this mission report themselves as in good health. Mr. Currie writes concerning one of the chiefs who, of his own motion, built a schoolhouse: —

"He has placed three of his boys with us at school, two of whom have built here, with his permission, and one of the number is a candidate for baptism, much to his apparent pleasure. Last week he was quite ill, and sent for medicine, asking, at the same time, that I would send lads to thatch the house quickly, for, he said, 'I know not whether I will live or die, but if God takes me, I want to leave that house for my young people to learn "the words" in.'"

The Chisamba station has been afflicted by a visit of locusts; they were ten days in passing. The boughs of the peach trees were broken by the weight of the pests, "and every tree and grassy spot was turned from green to a dark red by the covering of the locusts." They were worse this year than they have been for the past nine years. The natives begin to ask, "What shall we do next year?"

Of the Sunday services Mr. Currie writes: —

"They have been well attended, notwithstanding that an unusually large number of the people have gone to the interior. We seldom have had at this or any other season a larger attendance at Sunday-school than we had last Sunday. In Miss M. Melville's class of infants there were forty. In Mrs. Currie's class of old women there were thirty-one. My class was never larger, and most of those present were the old men of the district, while the native teachers (seven in number) had all good classes. Most, by far, of those who attend have no connection with the station. No kind of force is used to bring them together, and they receive nothing from us outside of the school. Sometimes a waggish old mother will ask, 'Why don't you give us a bite to eat when we come?' But we answer with a smile, 'Friend, we don't pound corn on Sunday.' This is followed with a laugh, and there the matter ends.

"Some people from a distance came to discuss a case at the Ombala yesterday, but the old men told them it was Sunday; they would have to wait until next day. They were going to learn 'the words,' and they came and brought the strangers with them."

Mr. Currie gives an account of what he calls a "beer fight," through which they recently passed triumphantly. It is an old Umbundu custom that, at what may be termed their "corn-carrying bees," beer shall be brewed and their neighbors invited to aid in the housing of their corn. These bees often closed with a drunken dance. The wife of one of the young men at the station proposed to return to the old practice, inducing her mother and sister to join her. They brewed a large quantity of beer and called their friends to bring in her corn. There was an emphatic protest on the part of all the young people; they would not work for beer. Afterwards, when the young men had

finished their morning work, they hastened to the field of this woman, and before sunset her corn was all in the crib, "with nothing to moisten its way thither but water." They thus showed that the corn could be garnered without the use of beer.

Zulu Mission.

THE UMZUMBE HOME.

MISS SMITH writes in reference to the opening of the Girls' School at Umzumbe: —

"The supply of maize for the girls' food during this year has already been largely purchased and is on hand, and so, while our government grant has been cut down from £120 to £38 this year, and we do not feel sure of where the money will come from for another year's supply, we have felt justified in taking our usual full number of girls, about seventy. We shall try to plant as large gardens as possible, and if our oxen for ploughing are not carried off by the rinderpest, which is spreading such devastation over the land, and if the locusts do not destroy the crop, or other untoward circumstances arise, we shall hope to be able to largely supply the food for another year in that way.

"The government requires four hours' manual labor daily from each pupil, and for the present we expect to devote most of these hours to the grounds and gardens. Our first spring rains have not yet come, aside from a few gentle sprinkles, but the constantly gathering clouds admonish us to prepare our grounds so as to receive the greatest benefit from the later rains.

"As I said, we have about seventy girls in the school this term. We do not look for or desire such an exciting revival among them as we had last term, but we do look for, and are pleased to see, signs of a healthy, growing spiritual life. It is by line upon line and precept upon precept which we are trying to teach them now. But another time I will write more of the religious work here in the school. A day or two ago I heard a little story of one of the Amanzimtote Seminary boys which seemed to me very encouraging, as it was a little home incident such as often reveals more than some more public act. Like all Zulu boys he once thought it the desirable and divine plan for the women to work and the men to sit still, but when this sister was at home on a visit a short time ago, he came running down the hill to meet her and take from her the bucket of water which she was carrying. She said, 'Oh, no, thank you. I can carry it all right.' But he insisted on taking it, saying, 'It makes me feel ashamed now to see a woman carrying a heavy burden.' And later, when three of the girls were starting out on an errand, all laden with parcels, he came and tried to take them all. But the parcels were clumsy and he could not manage them, so the girls said, 'You take this heaviest one and we will carry the others.' He consented, but remarked as he did so, 'But if Mr. Cowles were here, I'd manage some way or other to take them all.'"

Western Turkey Mission.

ORPHANAGE WORK AT SIVAS.

MR. HUBBARD writes from Sivas, October 23: —

"Mrs. Hubbard, with the wife of our martyred pastor of Sivas, and our colporter, left us eight days ago for a tour at Gurun and a circuit among the villages intervening. Besides the household and furnishing departments, and general mothering at the orphanages, she has the accounts for the whole establishment to keep. After closing her last quarterly account 'the spirit of go' came over her. I am very glad to give her the chance, but I must say that these women in their quiet, cheerful way do a heap of work that we men folks don't notice till we are left to do it all ourselves. And if any of the Board friends have an idea that this orphan work is not outright missionary work, they don't understand it. For over twenty years we have had colporters in some of these thirty villages from which our orphans are gathered. We have taken no orphans from Sivas city itself,

though Sivas took its turn in the massacres. More and more, as their poverty and distresses increased, the majority of these villages bought fewer books, and over and over again would they say to the colporter and to us, 'What you say is all right and true, but *we* can't practise it.' And finally the political situation became so delicate that it excited government suspicion to have us Americans seen much at the villages. Later still the colporters were also suspected apparently. We at Sivas were compelled to concentrate mostly on the stronger and most central of our cities, especially on Sivas. It looked as if our range was gradually narrowing, and that neither the Board's resources nor our circumstances would allow us to do much more for the villages which did not soon bid fair to take the gospel work off our hands and support it themselves.

"But awhile after the massacres we woke up one morning to find ourselves the possessors of thirty orphans 'for one year at least'; and another morning of 160 at Sivas, 'for five years at least.' And these villages the colporter had been visiting so long, together with some who had been so self-sufficient as never cheerfully to receive him at all, were now the recruiting ground from which to gather the orphans. They too were in distress enough, so we might have taken five times as many children from them had we been willing. We selected the cream of them, now no longer with parents and relatives to keep them back, and with generous supplies from Swiss friends, led on by Professor Godet, of Neuchatel, son of the author of the Commentaries, we fitted up very comfortably the asylums at Sivas, put in earnest Christian teachers, and along with full work at school we introduced trades,— cabinet-making, shoemaking, sewing, cooking, weaving, teaching, — each according to natural ability and taste of the child. Buildings, comparatively near to us and in good locations, were found so easily it seemed as if the Lord had planned them on purpose for us.

"I do not know a child of really bad disposition among these orphans. I've been on mission ground twenty-six years and have never seen anything that fills me so completely with satisfaction as the sight of these contented, obedient, enthusiastic children gathered in their large schoolroom for Sabbath-school, for they have one all to themselves, our Board schools being already crowded. They are specially open to spiritual leading and teaching."

Central Turkey Mission.

THE GIRLS' COLLEGE AT MARASH.

MISS HESS, under date of October 26, writes from Marash: —

"Our college opened October 7 with fifty-one pupils, the entire senior class of the grammar school in the city coming to us. The first prayer-meeting held we noticed that among the newcomers there were six Gregorians, one Greek, and one Roman Catholic. The fact that we are having music this year attracts a number. There has never been such a demand for teachers as at present. The managers of the city schools have been at their wits' end to find suitable ones, and have had to accept some third and fourth rate candidates. One reason is the enormous growth of the schools for the past two years.

"I visited the First Church schools a short time ago, and finding myself at a distance from the front door of the school grounds, went in from a back street. It happened that I had not been that way since one rainy morning, nearly two years ago, when the buildings were turned into hospitals during the typhus scourge. At that time I was met by a deputation of nurses, who asked me to exercise my authority to compel the scarcely convalescent patients to carry away the dead bodies that had been left among the living, and others that confronted me from the verandas. Very different was the sight that met my eyes at this visit. Seven hundred pupils, from kindergarten to academy grades, were busy and happy. Some were orphans under the instruction

of our faithful native woman. When one sees the number of orphans from the mountain villages enjoying the advantages of a Christian education, he might well bring to mind the old legend of Satan, who in order to destroy God's gift of flowers carefully buried all their seeds underground, and then sent the sun and rain to complete their destruction, with the result that *they grew!*

"The other churches in Marash bring the number of school children up to 1,500; and the Gregorians, most of whom evince a very hostile spirit to everything Protestant, have opened schools on a large scale. They have our brightest girl graduate of last year's class to teach their girls; and two or three Protestant graduates of Aintab College for the boys' schools, so their disaffection, after all, may 'fall out to the furtherance of the gospel.'"

HADJIN ORPHANAGES. — THE WORK OF NATIVE TEACHERS.

From Hadjin, Mrs. Coffing reports the establishment of an orphanage in that city in which there are now seventy-five orphans. In another part of the city there is a "home," with seventy-five inmates, having a Christian man and his wife to care for them. There are at least 400 poor orphans in Hadjin alone, while the neighboring out-stations would swell this number greatly. These children are under good training intellectually and spiritually, and Mrs. Coffing says that she finds the looking after these children one of the pleasantest works of her life, since they seem so grateful and responsive.

Miss Swenson, of Hadjin, reports her visits to a number of the out-stations during the month of October, where she was delighted at witnessing the good work done by a number of the graduates of the mission schools in their native villages. She writes: —

"On Tuesday, October 19, we went to Yerebacan, almost eight hours distant, and were again warmly welcomed by all. Rahel, who graduated from our 'home' school three years ago last year, taught two years in our 'home' school and last year in Yerebacan, her native village; has charge of the girls' school this year also, and is doing such excellent work. Besides teaching six hours a day she has a prayer-meeting for the women every Wednesday at noon, a Sunday-school for the girls on Sunday, and a meeting Sunday noon for the older girls (those who do not come to school during the week) and for the young brides. She is an enthusiastic, lovable Christian girl, and I am sure God will bless her efforts for the uplifting of the women and girls of her village. She has an enrollment of thirty-five girls and five little boys in her school.

"All day Wednesday was spent in her school, and the evening in making out a program, planning the work of this year, etc. Also at noon I had a precious meeting with the women, seventy-five or so being present. Thursday morning was spent in visiting the parents of the girls who have come to our 'home' school from there and some others of the villagers, all of whom were so pleased to have me call upon them. In the afternoon we went to Fekke, a distance of four hours. There I found the next morning such an interesting girls' school with forty-five bright, wide-awake, and happy-looking girls present. The teacher there is also one of our dear graduates, having completed the course in our school a year ago last June, and having taught in Fekke, her native village, last year. How you would have enjoyed reading the letter of praise we received from six of the leading men of that village this last summer, expressing their appreciation and that of all of the villagers of the excellent work done last year by this girl of seventeen or eighteen! She has such good judgment as well as a most winning manner, and is so ready to sacrifice herself in every way that the cause of Christ may advance."

SHAR. — SCHOOLS IN THE CITY.

Of a visit at Shar and of the work among the churches of Hadjin, Miss Swenson writes most encouragingly: —

"At Shar I found two most encouraging schools and over forty children waiting for a third school to be opened. The day was spent in visiting these two schools and in consultation with the school committee concerning the third, which we opened Wednesday morning. That day was given mostly to this third school and to the prayer-meeting at noon with the women, for which they were all so eager. Thirty children, both boys and girls, including the orphans, came to Hadjin this fall and are attending school here; so with the 130 children in the schools there, 160 Shar children are studying this year, and still there are others who wish to.

"This year we opened two schools at the First Church, September 13, a month earlier than usual, and the third school October 15. These schools are filled to overflowing, and everything is progressing nicely. On Monday of this week I opened the two schools in the Second Church and the one in the Parsonage. Thus far about thirty have come to each of the two schools in the church — one for boys and one for girls — and twenty to the Parsonage school. Next week I think the number will easily reach forty, which we consider about as many children as one teacher in this country can do justice to. These three schools would probably have been filled to overflowing this week but for the fact that we are demanding a tuition of about twenty cents from each child.

"The people, except in a few cases, have never paid tuition before for these little primary children, that is, in the schools in Lower Hadjin, and so find it rather hard to begin; but I am very firm, as I consider it a most important step for them to take. Little by little these schools can be made self-supporting."

Marathi Mission.

ALLEVIATION OF THE DISTRESS FROM FAMINE.

Rev. Henry Fairbank writes from Wadale, November 2: —

"I am happy to say that in this district very few people died of starvation. There were some cases that I knew of personally, but the condition of the people hereabouts did not at all resemble the condition of the famine-stricken people of the Central Provinces. The distress there had been of longer duration, but after all the principal reason for having less suffering here was that relief was administered promptly and wisely.

"For almost twelve months government, through relief camps and gratuitous aid, fed almost 100,000 people in the Ahmednagar district. Relief camps were abundant, and no one could plead that he could not find work. It was only the aged, the halt and lame and blind, and the children that could possibly complain, and government gave many of these gratuitous helps.

"My own principle has been to give outright very little. In general I found that people were willing to work and glad to work. The only difficulty was to find work enough for them to do."

Mr. Fairbank refers to various kinds of employment given the people, such as the digging of a large well, the repair of a village tank, and the preparation of a bark used in tanning. At the time of his writing the gathering of the millet harvest, which was then ripe, was giving employment to all laborers, and Mr. Fairbank can report that the acute distress is nearly over. The greatest need now of the people is clothing.

THE RELIGIOUS WORK.

Mr. Fairbank writes: —

"It is interesting to notice that recently, since the suffering from the famine has become less, many people have begun to ask for admission to our churches. The distress is past. We are giving help to very few, and yet many come and say, 'We wish to become Christians.' In the past three months there must have been over 150 admissions to our church and over 100 children baptized. We could not say to these, 'We do not wish to baptize you.' On the other hand, if we were satisfied that they came to us with pure motives it was a pleasure to baptize them

and admit them to the fellowship of our churches.

"They are, however, ignorant, and it is a responsibility that keeps facing me all the time, 'How are you going to properly instruct these people?' I need very much funds wherewith to provide teachers. The reduction of our forces comes upon us at this time with great severity. I have got rid of four or five teachers during the last year because I really did not have the money to support them.

"The question keeps coming to me over and over again, How long is this half-dying rate of work to go on? Are the Christians in our churches at home going to leave these people, who have just now become Christians, without instruction? As one town after another comes to me for a teacher, am I to say to them over and over again, I have no money for your teacher, you must wait?"

Madura Mission.

ANOTHER PASTOR.

DR. JONES writes from Pasumalai: —

"We had the pleasure of adding one more to our force of pastors during the last week by the ordination of Mr. P. Thomas, and placing him in the charge of the church at Tirumangalam. He is a good and strong man and will, I am confident, add to the substantial strength of our native pastorate. I think that our native pastorate is gradually developing in strength and manliness. It seems, however, a much slower progress than we ought to see; and it constitutes one of the perplexing and not one of the most encouraging problems of the day in our mission. During the last two years the pastors have enjoyed a semi-annual meeting of their own, without the overshadowing presence of the missionary. Here they are slowly learning the lessons of independence and of initiative. At their last meeting a paper was read by one of their number, which is being published by their conference and at its expense. But the sad fact still remains that very few of the strongest and most hopeful of our young men look to the pastorate for a life sphere.

"The annual meeting with our agents begins a week from to-day. We are anticipating a very large meeting and expect a profitable and inspiring week of it.

"Good rains have recently fallen here, which gives us fair prospects for the *dry crop*. Whether we shall have the regular monsoon, a couple of months later, whereby we get rains for the rice cultivation, is another question. In the mean while the price of grain is very high here, so that the people are in much distress in most places."

Notes from the Wide Field.

AFRICA.

THE LIVINGSTONIA MISSION. — This mission, having its headquarters on the borders of Lake Nyasa, is the true monument to the great African missionary and explorer. It was organized in 1874. During these twenty-four years no less than twenty devoted missionaries connected with the organization have laid down their lives for Christ, and yet to-day the mission now numbers twenty-eight Scotch missionaries and 112 native evangelists, while there are seven native churches with 291 members. The eighty-five schools have a daily attendance of over 11,000 pupils. *The Free Church of Scotland Monthly*, for November last, has a striking article by Lord Overtoun, who is at the head of the society, describing the lines of work in which the mission is engaged. Bandawé, on Lake Nyasa, is the centre of operations, having a church with an attendance of upwards of 1,000, and sending out native evangelists into all the vicinity. The church building has proved too small, and a new one has been designed capable of

seating 1,400 persons. The medical work is vigorously prosecuted, 10,000 cases having been treated at Bandawé the past year, the patients coming from afar to be healed, and carrying away the message of the gospel. Nine different languages are spoken in Nyasaland, which renders the work of evangelization more difficult. Industrial instruction is given at all the stations, and the natives are proving themselves adepts in most branches of industrial work, such as carpentering, brick-making, tailoring, telegraphy, etc. The pupils trained in these schools are now filling important positions in the land. The missionary staff requires reinforcements and a special appeal is made to increase the support of the mission from £5,000 to £7,000 per annum. In concluding his story of the work of this mission Lord Overtoun says: —

"The work of the Livingstonia Mission is changing the country and the people. Slave raiding with its horrors is almost a thing of the past. Poison drinking is ceasing. Superstition is dying out. Fields are planted with coffee, wheat, and potatoes. Gardens with vegetables are to be seen. New fruit and timber trees are being planted. Cattle are being tended. At the Institution there is now a large flock for produce and draught. Superstition is giving way to faith and enlightenment. All this has been wrought by God through the gospel, through the labors of our noble band of workers. But Africa is to be won by her own sons and daughters, and for this end we are laboring. We are seeking to lead them to Christ and to build them up in character and training. When we tell you that within the last six months God has so blessed the work that 285 men and women have confessed their faith by baptism, you will rejoice with us."

The Revolt in Uganda. — Somewhat detailed accounts have been received of the revolt in Uganda, and the flight of King Mwanga from his capital, and the final defeat of his army. It seems that the king ran away suddenly, on July 6, taking canoes on the lake for the province of Budu. It appears that there had been among many of the people a strong reaction against the religious control of the Christian chiefs, and the king thought it a suitable time to reëstablish his absolute authority and drive out the foreigners. His desire was to restore the old customs of the people, with all the vices which characterized their heathenism. The restraints of decency were irksome to him and to many of his people. After he had fled, people from all the provinces came flocking to his standard which he raised in Budu, and matters looked very dark for a time. Dr. Cook, of the English Church Missionary Society, wrote on July 12: "This is mainly a religious war between the heathen and the Christians. The king hates the Europeans because they stop his gross immoralities; the chiefs hate us because a Christian is expected only to have one wife and because no slaves are allowed; and the people hate us because they say they are obliged to carry loads and to make roads, and because the old heathen customs are dying away." The excitement all through Uganda was intense, and the missionaries were convinced that if the king won in the first battle they should be driven out of the country. Mr. Pilkington was for a time in a very perilous situation, surrounded by a rebellious people, and he did not expect to get out alive. The British commandant had a force of 300 or 400 Soudanese, and three Maxim guns. The Christian chiefs alone could be depended upon, and one of them wrote to say that he thanked God that it was his privilege to protect the missionaries. The report of the battle, which appears to have been fought about the twenty-fourth of July, is not detailed, but it seems that the conflict was very short, and part of the time almost hand to hand. The Maxim guns did great execution, and the king's forces were defeated. Yet it was expected he would make a determined stand farther on. The victory, however, seems to have turned the tide of public feeling, and the capital was illuminated and decorated with flags in honor of the event.

MADAGASCAR.

Our French Protestant brethren have taken prompt and vigorous hold of the duty imposed upon them by the French occupation of Madagascar. The martyrdom of the two beloved missionaries, Escande and Minault, has only served to thrill the heart of Protestant France and to awake the slumbering fires of her zeal and devotion. Offers of service for Madagascar have abounded, and the farewell gatherings held in various localities before the departure of the new recruits have been crowded and have been characterized by intense emotion.

The first messengers went out on the tenth of January, 1896, and when the party which was to embark at Marseilles on the tenth of November, 1897, shall have reached its destination, the *Société des Missions Evangeliques de Paris* will have twenty-six missionaries in Madagascar, thirteen men and thirteen women. With this great expansion of its work has come a corresponding increase of its resources, so that the last financial year closed without deficit.

There is a project under consideration for bringing about the training in France of a number of Malagasy pastors and teachers. It is a part of the French policy to require that the teaching in the native schools shall be in the French language. This and other things tend to the withdrawal of the London Missionary Society from the ground it has so long, so nobly, and so successfully cultivated. The French missionaries went out with the thought of coöperating with the English, and facilitating by their presence the work already existing. But although the right of the English to pursue their work in peace seemed at first to be recognized by the government, they have been gradually deprived of their school and hospital buildings and of many churches. Still they could render great services to the natives, and through them to the French colony, if the local authorities had not seemed more and more resolved to hasten, by every means, their departure. In spite of the formal and reiterated orders of the Resident General, their churches which were confiscated have not been restored.

The Jesuits have continued to harass the Malagasy Christians in every possible way; closing or claiming for their own worship the churches, and terrorizing the inhabitants into accepting the Roman Catholic tenets. The *Journal des Missions* says: "Nothing is more difficult than to arrive at the truth as regards religious liberty in Madagascar. The state of mind of the natives renders testimony by witnesses almost impossible. A thing seen by dozens will be denied if the true recital of the facts is supposed to be displeasing to those in power. For instance, a French colonist, who had beaten many native teachers, severely beat a Protestant teacher with a club, closed the doors of his school and forbade the children to go to any school but the one he had set up in the Protestant church building; adding insults to these injuries. Two missionaries, armed with proofs, laid this outrage before the General commanding. The result was that the colonist was fined $20 and allowed to go free. He retired in triumph, threatening further injuries.

On the other hand, there are real encouragements. In various matters, civil and military, the government has given praiseworthy proofs of good will and impartiality. The presence of the French Protestant missionaries has a reassuring effect upon the Protestant natives, so sorely shaken by the assaults upon their constancy.

Miscellany.

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A World-Pilgrimage. By John Henry Barrows, D.D. Edited by Mary Eleanor Barrows. Illustrated. 8vo. $2.00. Chicago: A. C. McClurg & Co.

In December, 1896, Rev. John Henry Barrows, D.D., of Chicago, landed in India, whither he had gone to deliver the first course in a newly established lectureship. Because of the well-known reputation of the lecturer as the president of the Parliament of Religions, and now as representative of the University of Chicago, under whose supervision these lectures were to be delivered, he was accorded a welcome and hearing in India granted to but a few if any who have preceded him for any purpose whatever.

The book before us, "Christianity the World-Religion," comprises the six lectures delivered, first in Calcutta, upon the Haskell Foundation, and afterward repeated in various parts of Japan and India, and a seventh lecture, on the World's Parliament of Religions. The liberal appendix contains a striking account by the Rev. Robert A. Hume, D.D., missionary of the American Board in India, of Dr. Barrows' triumphal tours across that country, copiously quoting from the Indian press various appreciative comments made upon the lectures themselves. The six lectures make up one of the most eloquent and complete arguments for the universality of the Christian religion that has been given to the world. The author has succeeded marvelously in putting himself in the place of the Hindu, the Mohammedan, the Buddhist, and the Confucianist, and from their position has surveyed Christianity in its world-wide aspects, its effects upon the individual and the race, its Theism, its Book, and its universal man and Saviour, gently but firmly carrying his hearers with him to the inevitable conclusion that Christianity is the only religion upon which God has set a supernatural, authoritative seal.

The chapter on the Universal Book is perhaps the strongest, unless it be compelled to share this distinction with the one on "The Universal Man and Saviour," both of which are remarkable for their beauty and power. To bring before non-Christians of India the contents of these two lectures, emphasized and reinforced by the kindly, loving spirit of the lecturer, was a service worth all the sacrifice made for the entire course. The eminent ability and wide experience of the author, taken together with his long and careful preparation in this country, in the universities of Europe, and in close contact with most of the other religious beliefs with which Christianity is to-day in conflict, has enabled him to produce an apologetic for Christianity which is wonderfully adapted to command the attention of the non-Christian world. To those who are inclined to think that all religions are good, and perhaps some are better adapted to the needs of those who profess them than is Christianity, we heartily recommend this book. Those who sometimes fear for the success of missions we urge to follow this course of lectures to the conclusion to which they come: "The Church of God, built on the Incarnation and Resurrection, and holding from her temples' topmost spires the Cross, has seen imperial domains and hoary superstitions and theologies of error and ten thousand airy speculations disappear, while she steadily expands her sheltering walls and opens her shining gates to encompass all nations."

A Short History of Christian Missions. By George Smith, LL.D., F.R.G.S. Edinburgh: T. & T. Clark, 38 George Street.

A Survey of Foreign Missions. By the Rev. P. Barclay, M.A. With maps. Edinburgh and London: William Blackwood & Sons. 1897.

We notice these two volumes together, since they are in the same general line. This is the fifth and revised edition of Dr. Smith's "Short History," which we noticed some years since. We regarded it then as a most valuable epitome of missionary history, and the new edition not only brings the statements down to date, but presents the great story in a more complete, though still very condensed form. After four chapters on the Judaic preparation, there follow nine chapters upon the period from apostolic times till the era of modern missions, including the missions of the early Church to Great Britain and the northern nations. Part III treats of modern missions from Carey's time till the present, with a brief sketch of missionary societies in Europe and America and an outline of the work in each of the mission fields of the world.

Mr. Barclay's book does not go so far back, but treats of the missions in different lands without special reference to the societies which have prosecuted them. We have thus in his volume a succinct statement of what has been done in Armenia, Arabia, Persia, India, China, Japan, and in different sections of Africa, North and South America, and in the islands of Oceanica. The volume is aided by missionary maps of the different continents. We heartily commend both these volumes to the great company of readers who desire a compendious statement of missionary work in the world. They are somewhat fuller than the admirable volume of Dr. E. M. Bliss which we noticed last month, but they do not treat as Dr. Bliss does of the special methods and organization of missions; but with these three volumes to choose from, no one need be ignorant of the great missionary movements which have marked the history of the Christian Church.

The Holy Land in Geography and in History. By Townsend MacCoun, A.M. New York, 1897. Two volumes, price $2.00.

We have been greatly interested and pleased with these two volumes. The first volume is devoted to the geography of Palestine and has no less than fifty-three maps, many of them relief maps, showing the various sections of the country and its physical formation. The second volume, which is historical, has a still larger number of maps and charts illustrating the changes that transpired in the region from the earliest periods down to apostolic times. This wealth of maps is something remarkable. For instance, there are eight of these maps which illustrate the scripture story of Palestine during the time of Moses, from the life of Israel in Egypt till the conquest of Canaan. There are five maps which show the wars of Joshua and the progress of the Israelites till the conquest of Canaan. The text which accompanies these maps, tracing the history of the chosen people down to apostolic times, is clear and scholarly. It is surprising how much information for Bible students can be found in these two small volumes.

Our Troubles in Asia. By Rev. Sarkis H. Devirian. Published by the Author at Binghamton, N. Y. Price, $1.00.

This is a book of unusual interest. The author was educated in the mission schools at Marash and at Oberlin College, and for many years was pastor of the evangelical church at Hadjin, Cilicia. He was forced to flee the country at the time of the disturbances two years ago. The book is primarily the life of Mr. Devirian, but incidentally draws a most vivid picture of the home life of the people of Cilicia, of the methods and progress of the mission work, and of the conditions and customs which prevail in that country. The book is illustrated with more than forty cuts bearing directly upon the text. Few books prepared by Armenians approach this in intrinsic worth and in the interest which it so admirably sustains to the end. We most heartily recommend it.

Fridtjof Nansen: His Life and Explorations. By Arthur Bain. New York: Fleming H. Revell Co. Price, 75c.

Nansen is the hero of the hour with a great number of people, and this small volume tells pleasantly the story of his

life and achievements. He is a hero, no doubt, brave, determined, sincere, ready to endure any amount of hardship in the carrying out of his purpose. To our thinking the purpose to win the world to Christ is higher than that of discovering the North Pole, and there can be and is to-day quite as much heroism in those who for long years endure sharp trial and separation from friends on mission fields as there was shown on *The Fram*.

BOOKS RECEIVED.

Walled In. A true story of Randall's Island. By William O. Stoddard. New York: Fleming H. Revell Co. Price, 75c.

Let us Follow Him. By Henry Sienkiewicz, author of *Quo Vadis*. Boston: Little, Brown & Co. 1897.

Shall We Continue in Sin? By Arthur T. Pierson. New York: The Baker Taylor Company. Price, 75c.

Children of God and Union with Christ. Part I. By Samuel B. Schieffelin. New York: Board of Publication of the Reformed Church in North America. Price, 25c.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation.

ARRIVALS AT STATIONS.

September 4. At Osaka, Japan, Miss Abbie M. Colby.
September 20. At Kōbe, Japan, Miss M. E. Wainwright.
October 4. At Niigata, Japan, Rev. H. B. Newell and wife.
October 20. At Foochow, China, Dr. H. N. Kinnear and wife.
October 21. At Yokohama, Japan, Rev. A. W. Stanford and wife.
October 23. At Cesarea, Turkey, Rev. W. S. Dodd and wife.
October 24. At Kōbe, Japan, Rev. S. L. Gulick and wife.
October 28. At Madura, India, Rev. F. E. Jeffery and wife.
October 30. At Bombay, India, Rev. L. S. Gates and wife, and Miss Mary B. Harding.
November 8. At Yokohama, Japan, Rev. George E. Albrecht and wife and Miss Mary B. Daniels.
November 15. At Philippopolis, Bulgaria, Rev. George D. Marsh and wife.

ARRIVAL IN THE UNITED STATES.

December 3. At Boston, Rev. George P. Knapp, of the Eastern Turkey Mission.

DEPARTURES.

November 18. From San Francisco, Miss Hannah C. Woodhull and Kate C. Woodhull, M.D., returning to the North China Mission.

DEATH.

October 24. At Denmark, Iowa, Mrs. Mary L. Day, widow of Mr. Kellogg Day, who from 1841 to 1851 was connected with the Mission of the American Board among the Cherokee Indians.

Donations Received in November.

MAINE.

Bangor, E. E. Grant,	2 00	
Bath, Winter-st. Cong. ch.	133 58	
Brewer, 1st Cong. ch.	11 75	
Brunswick, 1st Cong. ch.	58 87	
Cumberland Mills, Warren Cong. ch.	109 03	
Gardiner, 1st Cong. ch.	31 50	
Houlton, Cong. ch.	5 00	
Limerick, Cong. ch.	3 50	
Otisfield, Cong. ch.	20 00	
Portland, Williston Cong. ch.	61 78	
Togus, James Garvin,	5 00	
Vinal Haven, Ind. Union ch.	31 00	—473 01

NEW HAMPSHIRE.

Brentwood, Rev. H. H. Colburn,	13 00	
Concord, 1st Cong. ch.	140 60	
Dover, 1st Cong. ch.	130 93	
East Westmoreland, Friends,	2 00	
Hampton, Cong. ch.	10 00	
Hopkinton, Y. P. S. C. E., "Forward Movement," support Rev. J. H. Pettee,	10 00	
Jaffrey, Cong. ch.	8 00	
Manchester, Franklin-st. Cong. ch.	94 55	
Mason, Cong. ch.	4 37	
Milford, 1st Cong. ch.	50 00	
Rochester, H. M. PLUMER, with other dona., to const. HIMSELF, H. M.	70 00	—533 45

VERMONT.

Barnet, Cong. ch.	72 35	
Brattleboro, Centre Cong. ch., m. c.	15 17	

Charlotte, Cong. ch. 16 75
Colchester, Cong. ch. 3 57
Cornwall, Y. P. S. C. E., 8.05, and Jun. do., 5, for "Forward Movement," support Rev. D. S. Herrick, 13 05
Jeffersonville, 2d Cong. ch., of Cambridge, 5 00
Jericho, 2d Cong. ch. 2 25
Ludlow, Cong. ch. 7 53
Newport, Cong. ch. 12 10
Pawlet, Cong. ch. 6 00
Rochester, Y. P. S. C. E., "Forward Movement," support Rev. D. S. Herrick, 3 00
St. Johnsbury, South Cong. ch. 29 34
West Randolph, 1st Cong. ch. 28 47
Whiting, Cong. ch. 6 00
Worcester, Cong. ch. 12 00—232 58

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch., toward support Rev. H. G. Bissell, 65 89
Amherst, 1st Cong. ch. 53 38
Ashby, Cong. ch. 8 75
Auburndale, Cong. ch. 43 33
Barnstable, West Cong. ch. 5 00
Barre, Friend, 2 00
Bedford, Friend, 10 00
Berlin, Cong. ch. 25 50
Bernardston, Cong. ch. 10 00
Boston, Cong. ch. (Brighton), 178.78; Y. P. S. C. E. of Union ch., for native helper in China, 50, and in Japan, 50; Phillips ch. (So. Boston), 80.38; Boylston ch. (Jamaica Plain), 68.45; 2d ch. (Dorchester), 50; 1st Parish ch. (Charlestown), 16.64; South Evan. ch. (West Roxbury), 6.45, 500 70
Brookline, Bethany Y. P. S. C. E., for native preacher, Madura, 10; Leyden Cong. ch., add'l, 2, 12 00
Buckland, Cong. ch. 20 92
Chelsea, Central Cong. ch. 284 21
Chicopee, 1st Cong. ch. 26 00
Chicopee Falls, 2d Cong. ch. 50 02
Cummington, Cong. ch. 10 36
Dalton, 1st Cong. ch., to const. J. W. Fuller, Mrs. Fred L. Warren, and Rev. Geo. Sterling, H. M. 279 25
Dudley, 1st Cong. ch. 7 00
East Wareham, Two friends, 5 00
Fitchburg, Rollstone Cong. ch. 49 08
Great Barrington, 1st Cong. ch. 52 94
Heath, Thank-offering, 1 00
Holbrook, Winthrop Cong. ch. 11 47
Holliston, Cong. ch. 25 00
Hyde Park, 1st Cong. ch. 77 48
Lexington, "C. H." 20 00
Lowell, Pawtucket Cong. ch. 17 40
Marlboro, Union Cong. ch. 200 00
Medford, Union Cong. ch. 61 00
Merrimac, Cong. ch. 27 00
Monson, Cong. ch., 20; E. F. Morris, 150, 170 00
New Braintree, Cong. ch. 26 00
Newbury, 1st Cong. ch. 23 15
Newton Highlands, Cong. ch. 200 00
Northbridge, Rockdale Cong. ch. 3 00
Orleans, Cong. ch. 13 25
Pittsfield, South Cong. ch. 46 36
Rockport, 1st Cong. ch., 8.35; Z. A. Appleton, 5, 13 35
Salem, Tabernacle Cong. ch. 3 71
Shrewsbury, Cong. ch. 10 00
Somerville, Prospect Hill Cong. ch. 71 77
South Weymouth, Old South Cong. ch. 9 00
Spencer, Victor H. Morse, 80
Springfield, Olivet ch., with other dona., to const. Mrs. Jennie E. Gleason, H. M., 40.75; North ch., with other dona., to const. Frank B. Makepeace, Jr., H. M., 30.90, 71 65
Sunderland, Cong. Sab. sch. 15 00
Walpole, Missionary, 2 00
Ware, East Cong. ch. 451 00
Wellesley Hills, Cong. ch. 50 00
West Boylston, 1st Cong. ch. 4 50
Westfield, 1st Cong. ch. 194 67
Williamsburg, 1st Cong. ch. 50 00
Winchester, 1st Cong. ch. (of which 10.07 m. c.), 21 57
Wollaston, Cong. ch. 110 43
Worcester, Hope Cong. ch., 47; Pilgrim Cong. ch., 45: Plymouth Cong. ch., 27.80, 119 80—3,642 69
Less returned No. Hadley, 2d Cong. ch. 13 15
3,629 54

Legacies.— Lawrence, Mrs. Maria T. Benson, by Mrs. A. T. Brewster, Trustee, 20 00
Lowell, Lucinda R. Parker, by S. P. Hadley and J. F Savage, Ex'rs, add'l, less expenses, 50 21
Northampton, Numan Clark, add'l, 25 00—95 21
3,724 75

CONNECTICUT.

Bridgeport, 1st Cong. ch. 50 00
Cheshire, Cong. ch., 28.03; Friend of the Board, 50, 78 03
Colebrook, Cong. ch. 15 00
East Haddam, 1st Cong. ch. 6 23
East Hartford, 1st Cong. ch. 47 00
Green's Farms, Cong. ch. 70 80
Greenwich, 2d Cong. ch., 489.43; Y. P. S. C. E., "Forward movement," support Rev. R. A. Hume, 40, 529 43
Goshen, F. M. Wadhams, 10 00
Hartford, Glenwood Cong. ch. 4 30
Lakeville, Geo. B. Burrall, to const. Mrs. Mary R. Burrall, H. M. 100 00
Meriden, South Cong. ch. 49 10
Middletown, 1st Cong. ch. 22 40
Mt. Carmel, Cong. ch. 11 59
New Haven, Church of the Redeemer, 444.96; Entertainment Committee, 140.25, 585 21
New London, Second Cong. ch. 516 72
North Branford, Cong. ch., 38 43
Norwich, Park Cong. ch., toward support Rev. J. H. De Forest, D.D. 119 60
Plantsville, Cong. ch. 34 06
Ridgebury, Cong. ch. 14 00
Riverton, Cong. ch. 2 30
Rockville, Union Cong. ch. 50 00
Round Hill, Cong. ch. 28 00
Salisbury, Cong. ch. 85 78
South Norwalk, Cong. ch. 223 24
Stafford Springs, Cong. ch. 12 26
Stony Creek, Cong. ch. 13 71
Thomaston, 1st Cong. ch. 12 72
Vernon Centre, Cong. ch. 15 00
Waterbury, 1st Cong. ch., 141.86; W. A. Hyde, 5, 146 86
Watertown, Cong. ch. 51 05
Westford, Cong. ch. 2 50
West Winsted, 2d Cong. ch. 99 34
Windsor Locks, Cong. ch. 84 00—3,128 66

Legacies.— Hebron, Benj. A. Bissell, by J. H. Jagger, Ex'r, 16 05
Putnam, Emily W. Spaulding, by John A. Carpenter, Ex'r, 300 00
Windham, Clarissa S. Huntington, by Wm. Swift, Ex'r, add'l, 25 50—341 55
3,470 21

NEW YORK.

Albany, A. N. Husted, 10 00
Auburn, Rev. S. Manning, 10 00
Binghamton, Cong. ch. 47 20
Bristol Centre, Cong. ch. 10 47
Brooklyn, Tompkins-ave Cong. ch., 1,000; Y. P. S. C. E. of do., toward support Rev. H. M. Allen, 50; Plymouth Cong. ch., 280.97; Bethesda Cong. ch., toward support, Rev. W. W. Wallace, 125; South Cong. Sab. sch., for catechist, Madura, 50; Park Cong. ch., 20.25, 1,526 22

Buffalo, Mrs. W. G. Bancroft, 4,000; "One who loves the American Board," 2, 4,002 00
Canaan Four Corners, Mrs. A. Barstow, 10 00
Clayville, Cong. ch. 6 00
Clifton Springs, Two friends, 5 00
Freeport, Mary E. Miller, toward support Rev. W. H. Gulick, 5 00
Greene, 1st Cong. ch. 14 00
Lockport, East-ave. Cong. ch. 8 00
Munnsville, Cong. ch. 6 00
New York, Charles Dana, 200; Miss C. P. Stokes, for school Thyatira, 50; F. M. Prescott, 25; *Christian Herald* readers, for Africa, 6; Friend, 80; Friend, 10, 371 00
Oswego, Cong. ch. 44 11
Port Chester, Cong. ch. 3 00
Wadhams Mills, Cong. ch. 6 75
Watertown, Emmanuel Cong. ch. 5 00--6,089 75

NEW JERSEY.

Chatham, Jun. C. E. soc., toward support Rev. W. S. Dodd, 2 00
East Orange, Trinity Cong. ch. 213 00
Elizabeth, Cong. ch. 12 58
Montclair, 1st Cong. ch. 150 00
Newark, Belleville-ave. Y. P. S. C. E., for Bible-reader, Madura, 10 00--387 58

Legacies. — Newark, Mrs. Mary F. Justice Oehme, by Charles Borcherling, Adm'r, less exp's, 902 70

1,290 28

PENNSYLVANIA.

Lander, Mrs. Nilson Preston, 5 00
Meadville, Woman's Mis. Soc. 10 00
Newtown Sq., Charles E. Stevens, 5 00
Spring Creek, Cong. ch. 1 00
West Spring Creek, Cong. ch. 1 50--22 50

MARYLAND.

Legacies. — Baltimore, Mrs. Mary R. Hawley, by Safe Deposit and Trust Co. of Baltimore, 12,500 00

NORTH CAROLINA.

Haywood, Woman's Mis. Soc. 1 00
Tryon, Cong. ch. 14 86--15 86

FLORIDA.

Fernandina, E. F. R. 100 00
Interlachen, Cong. ch. 3 00--103 00

TEXAS.

San Antonio Matthias Marty, 25 00

LOUISIANA.

Hammond, Cong. ch. 6 43

MISSOURI.

Kidder, Cong. ch. 9 50
Pierce City, 1st Cong. ch. 14 81
Springfield, 1st Cong. ch. 54 50--78 81

OHIO.

Ashland, Cong. ch. 9 67
Brighton, Cong. ch. 2 00
Brownhelm, Cong. ch. 9 00
Cleveland, Euclid-ave. Cong. ch., 40; Lake View Cong. ch., with other dona., to const. GUISEPPE V. ZOTTARELLI, H. M., 15; Cyril Chapel Congregation, 3.50, 58 50
Collinwood, Y. P. S. C. E., for "Forward Movement," 5 00
Kent, 1st Cong. ch., Int. on a legacy, 60 00
Madison, Central Cong. ch. 4 29
Mansfield, 1st Cong. ch. 116 49
North Amherst, Cong. ch. 7 70
Oberlin, "One of children," 25 00--297 65

ILLINOIS.

Beardstown, Cong. ch. 10 00
Bunker Hill, Cong. ch. 20 65
Chicago, Longwood, St. Paul's Evan. ch., for work in Armenia, 30; Chicago Theol. Sem., for support Rev. C. N. Ransom, 28.50; Green-st. Cong. ch., 11.68; Union Park Cong. ch., 8.85; Rev. R. S. Stapleton, for support Rev. C. N. Ransom, 5, 84 03
Englewood, Pilgrim Cong. ch. 70 75
Evanston, 1st Cong. ch., 177.31; Wm. H. Rice, 5, 182 31
Hinsdale, Cong. ch. 10 14
Marseilles, Cong. ch. 123 17
Mattoon, 1st Cong. ch. 30 00
Mazon, Cong. ch. 10 00
Oak Park, 1st Cong. ch. 117 05
Quincy, 1st Union ch. 106 26
Rust, Cong. ch. 7 17
Somonauk, Union Cong. ch. 9 00
Sterling, Rev. B. R. Shultze, 1 00
Stockton, Cong. ch. 3 65
Summer Hill, Cong. ch. 7 00
Victoria, Cong. ch. 2 00--794 18

MICHIGAN.

Adrian, Ellen C. Shaw, 5 00
Belding, 1st Cong. ch. 8 54
Grand Rapids, South Cong. ch. 11 00
Oakwood, Cong. ch. 5 00
Richmond, Cong. ch. 8 20--37 74

Legacies. — Kalamazoo, Emeline A. House, by James M. Davis, Ex'r, 1,500 00

1,537 74

WISCONSIN.

Green Bay, 1st Presb. Cong. ch. 44 00
Milwaukee, Grand-ave. Cong. ch. 63 60
Pine River, Cong. ch. 2 00
Saxeville, Cong. ch. 5 00
West Green Bay, Ft. Howard Cong. ch. 2 00
West Salem, Cong. ch. 34 86--151 46

IOWA.

Baxter, Cong. ch. 14 00
Cedar Falls, Y. P. S. C. E., Mamie Hearst, for Armenia, 1 00
Cedar Rapids, 1st Cong. ch. 2 00
Clay, Cong. ch. 11 87
Eldora, Cong. ch. 20 00
Marshalltown, 1st Cong. ch. 24 96
McGregor, Cong. ch. 89 23
Minden, Cong. ch. 16 25
Mt. Pleasant, 1st Cong. ch. 5 00
Muscatine, Pilgrim Cong. ch., 7; W. F. Johnson, 5, 12 00
Osage, Cong. ch. 31 12
Prairie City, Clarence P. Emery and wife, by J. H. Merrill, Trustee, 20 00
Preston, Cong. ch. 2 00--249 43

Legacies. — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Rent, 66 93

316 36

MINNESOTA.

Faribault, Cong. ch. 93 75
Fairmont, Cong. ch., for India and Turkey, 16 53
Lamberton, Cong. ch. 15 87
Minneapolis, Plymouth Cong. ch. 60 18
Rochester, Cong. ch. 34 45
West Duluth, Mrs. W. A. Kelly, 2 50
Worthington, Cong. ch. 3 36
——, "Hail Insurance," 6 00--232 64

KANSAS.

Smith Centre, 1st Cong. ch. 12 00
Wichita, Plymouth Cong. ch. 21 76--33 76

NEBRASKA.

Crete, German Cong. ch. 5 00
David City, Cong. ch, La. Mis. Soc. 5 00
Howells, Cong. ch. 2 25
Liberty Creek and Nelson, German Cong. ch. 3 20
McCook, German Cong. ch., 4; Paul Wacker, for India, 10, 14 00——29 45

CALIFORNIA.

Claremont, Cong. ch. 46 13
Corona, A Tythe, 55
Pasadena, Lake-ave. Cong. ch. 10 00
San Francisco, 1st Cong. ch. 227 50
Vernondale, Cong. ch. 16 70——300 88

OREGON.

Mink, St. Peter's Ger. Cong. ch. 10 00
Salem, 1st Cong. ch. 10 16
The Dalles, 1st Cong. ch. 14 00——34 16

COLORADO.

Idaho Springs, Friend, 10 00
Pueblo, Pilgrim Cong. ch. 25 00——35 00

WASHINGTON.

St. John, 1st Cong. ch. 1 25
Tacoma, 1st Cong. ch. 29 12——30 37

SOUTH DAKOTA.

Aberdeen, Plymouth Cong. ch. 2 08
Deadwood, Wm. Selbie, 50 00——52 08

UTAH.

Salt Lake City, 1st Cong. ch. 33 45

OKLAHOMA.

Alva, Middleton Cong. ch. 1 00
Auburn, Cong. ch. 1 00
White Horse, Cong. ch. 1 00——3 00

DOMINION OF CANADA.

Province of Quebec. — Montreal, Am. Presb. ch. 700 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa. —Cisamba, Church, for work among the Armenians, 10 00
Turkey. — ———, Friend, 150 00——160 00

MISSION SCHOOL ENTERPRISE.

Maine. — Rockland, Young People's Ass'n of Cong. ch. 17 00
New Hampshire. — Franklin, Y. P. S.C. E. 4.21
Massachusetts. — Boston, Faneuil Sab. sch. (Brighton), 5; Chelsea, Central Cong. Sab. sch., 50, and Y. P. S. C. E., 25, both for India; Dedham, Allin Y. P. S. C. E., 3.81; Lowell, Pawtucket Y. P. S. C. E., 7.50; Marion, Cong. Sab. sch., 2.06; Monson, Cong. Sab. sch., Pri. Dept., for India, 5; Peabody, Y. P. S. C. E., of South Cong. ch., 5; Pittsfield, 1st Cong. Sab. sch., 29.02; Williamstown, Y. P. S. C. E. of ch. of Christ in the White Oaks, 8.38, 140 77
Connecticut. — Hartford, Center Sab. sch., Home Dept., 20; do., Warburton chapel Sab. sch., 6; Huntington, Y. P. S. C. E., 3; Meriden, 1st Cong. ch., 50; Salisbury, Cong. Sab. sch., Home class, 75c.; do., Miss Norton's class, 1, 80 75
New York. — Brooklyn, Willoughby-ave. Sab. sch., 75; New York, Olivet Sab sch., 50, 125 00
Ohio. — Cleveland, Lake View Y. P. S. C. E., Two-cents-a-week Fund, 25; do., do., Int. C. E. S., 5, and Jun. C. E. S., 5; do., Bethlehem Cong. Sab. sch., 15c.; Windham, Y. P. S. C. E. of 1st Cong. ch., 5, 40 15
Indiana. — Hammond, Y. P. S. C. E. of 1st Cong. ch. 2 00
Illinois. — Bunker Hill, Y. P. S. C. E., 3.15; Chicago, Grand-ave. Y. P. S. C. E., 5.90; do., Gross Park Cong. Sab. sch., 3.60; Glen Ellyn, Y. P. S. C. E., 3; Oak Park, Forest-ave. Y. P. S. C. E., 6, 21 65
Michigan. — Detroit, 1st Cong. Sab. sch., 38.58; Oakwood, Y. P. S. C. E., 2, 40 58
Iowa. — Clay, Cong. Sab. sch., 93c.; Muscatine, Pilgrim Cong. Sab. sch., 3, 3 93
Minnesota. — Worthington, Union Cong. Sab. sch. 5 25
Wisconsin. — Beloit, 1st Cong. Sab. sch., 15; Roberts, Y. P. S. C. E., 3.50, 18 50
Utah. — Salt Sake City, Phillips Y. P. S. C. E. 2 00
501 79

CHILDREN'S "MORNING STAR" MISSION.

Massachusetts. — Salem, Tabernacle ch., 5; ———, James L. Batchelder, 10, 15 00
Rhode Island. — Kingston, Cong. Sab. sch. 10 00
New York. — Buffalo, 1st Cong. Sab. sch., 50, and Y. P. S. C. E., 35, toward support Beulah Logan; Northfield, Cong. Sab. sch., 6.11, 91 11
Illinois. — Chicago, 1st Cong. Sab. sch. 7 91
Iowa. — Davenport, Miss Collins' Sab. sch. class, toward support Rev. F. M. Price, 4 00
Minnesota. — Minneapolis, Emmanuel Mission, for pupil Gilbert Island Training School, 10 00
138 02

FOR SUPPORT OF YOUNG MISSIONARIES.

Illinois. — Amboy, Y. P. S. C. E., for Larkin Fund, 15; Auburn Park, Y. P. S. C. E. of Union Cong. ch., for do., 5.77; Bloomington, Y. P. S. C. E., for do., 2.50; Chicago, Cal.-ave. Y. P. S. C. E., for do., 12.50; Hinsdale, Y. P. S. C. E., for do., 10; Lyonsville, do., for do., 20; Neponset, do., for do., 15; Plano, do., for do., 1; Princeton, do., for do., 6.30; Rock Falls, do., for do., 10; Somonauk, do., for do., 1.95; Spring Valley, do., for do., 10; Wheaton, do. of College ch., for do., 5, 115 02
Michigan. — Eastport, Y. P. S. C. E., for Lee Fund, 6; Rondo, do., for do., 4, 10 00
Iowa. — Burlington, Y. P. S. C. E., for White Fund, 20; Clay, do., for do., 2, 22 00
Wisconsin. — Evansville, Y. P. S. C. E., for Olds Fund, 7.50; Sheboygan, do., for do., 10, 17 50
Kansas. — Independence, Y. P. S. C. E., for Bates Fund, 1 50
Nebraska. — Clay Centre, Y. P. S. C. E., for Bates Fund, 4.70; Fremont, do., for do., 5, 9 70
Minnesota. — Graceville, Y. P. S. C. E., for White Fund, 5; Mapleton, do., for do., 5, 10 00
South Dakota. — Chamberlain, Y. P. S. C. E., for Albrecht Fund, 4; Highmore, do., for do., 1.76, 5 76
191 48

CONTRIBUTIONS FOR THE DEBT.

Vermont. — Brattleboro, Center ch., Friend, 50 00
Massachusetts. — Auburndale, Cong. ch., 100; Boston, J. J. Arakelyan, to const. Himself, H. M. 100; do., Rev. M. H. Hitchcock, 15; Boylston, Rev. D. E. Burtner, 5; Chelsea, Central Cong. ch., 100; Coleraine, Chas. M. Crooks, 2; Lexington, Rev. Cyrus Hamlin, D.D., 5; Mill River, Rev. J. B. Lewis, 5; Newburyport, Robt. P. Morse, 1; Newton, Eliot ch., 35; Springfield, South Cong. ch., 64; do., Rev. F. B. Makepeace, 5; Winchester, 1st Cong. ch., 10; Worcester Co., Friend, 5, 452 00
Rhode Island. — Providence, R. B. Risk, 10 00
Connecticut. — Bethel, Mrs. H. L. Slack, 5; Cheshire, Rev. J. P. Hoyt, 2; Groton, Mrs. Belton A. Copp, 5; do., Miss Julia Copp, 5; Hartford, Rev. J. Spencer Voorhees, 5; do., Rev. A. T. Perry, 5; do.,

Rev. J. H. Roberts, 4; do., Mrs. J. H. Roberts, 2.50; Middletown, Arthur W. Smith, 25; New Haven, Miss Mary E. Scranton, 250; Rev. Chas. Ray Palmer, 100; Mrs. H. J. Bennett, 100; F. W. Pardee, 50; Albert S. Holt, 50; G. W. Bacon, 25; Mrs. M. Louise Lyon, 25; H. W. Pope, 10; John S. Bradley, 10; Hope Bennett, 10; Irving Fisher, 10; Walter B. Law, 10; T. D. Seymour, 10; Harriet Bennett, 5; Mrs. H. S. De Forest, 5; Clara Sherman, 5; Mrs. Harriet Munger, 5; Rose M. Munger, 5; Albert S. Cook, 5; John C. Eastman, 5; H. B. Rowe, 2.50; Chas. S. Bodwell, 2; Katharine Eastman, 2; Mrs. Jeannie T. Kingsley, 2; Miss L. S. Barnes, 2; Mrs. Emily F. Thatcher, 1; Miss Eleanor E. Cutler, 1; John K. Moore, 1; Mrs. S. J. Douglass, 1; E. W. Lyman, 1; L. B. Chase, 1; "C.," 1; North Haven, Rev. W. G. Lathrop, 5; Pomfret, Y. P. S. C. E., 44.60; do., Ethel Allen, 1; South Norwalk, Cong. ch., Lewis H. Nash, 25; Stony Creek, Rev. and Mrs. Geo. A. Pelton, 2; Suffield, Rev. D. W. Goodale, 5; do., Friend, 1; West Woodstock, "C. E. H.," 10; Woodbury, 1st Cong. ch., 13.68, 878 28

New York. — Brooklyn, Tompkins-ave., Cong. ch., 1,000; Bronxville, Rev. W. S. C. Webster, 2; Gloversville, Rev. and Mrs. Wm. E. Park, 10; New York, P. B. Keskar, 1; Waterville, Rev. Thomas Wilson, 1, 1,014 00

New Jersey. — Atlantic City, Mrs. John Evans, 10 00

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Minnesota. — Minneapolis, Friend, 25 00

South Dakota. — Vermillion, James E. Todd, 10; Yankton, Rev. E. M. Williams, 125, 135 00

Nova Scotia. — Sherbrooke, Katharine B. Fraser, 5 00

China. — ———, Friend, 4 00

Spain. — San Sabastian, Mrs. Alice Gordon Gulick, 10 00

Turkey. — Constantinople, Mrs. F. M. Newell, 3 00

2,606 28

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Massachusetts. — Amherst, North Cong. ch., Friend, for use of Rev. Geo. C. Raynolds, 5; Cambridge, Shepard Memorial ch., Friend, for Dormitory, care Rev. Chas. Hartwell, 25; East Bridgewater, Union Cong. Sab. sch., for Bible-reader, India, 25; Greenfield, Elizabeth B. Loomis, for work, Yozgat, 5; Hadley, 1st Cong. Y. P. S. C. E., for use of Miss H. J. Gilson, 5.50; Leominster, Y. P. S. C. E., for student, Anatolia College, 15; Lincoln, Cong. ch., Jubilee Gift for new dormitory, care Rev. L. P. Peet, 25; Newtonville, Chinese Sab. sch., for work in Canton, 16.60; Northbridge, Cong. ch., Mrs. S. T. Greenwood, for native pastor, care Rev. J. S. Chandler, 30; Springfield, North Cong. ch., for work, care Rev. H. J. Bruce, 56.79; Ware, Jun. C. E. S. of East Cong. ch., for work, Yozgat, 10; Warwich, sale of Bookmarks for Tai-ku Building Fund, 1; do., Friend, for do., 1; do. Children of Cong. ch., for work in India, 85c.; West Medway, 2d Cong. ch., 6.83, and other friends, 3.67, for work, care Miss M. L. Daniels; Worcester, Mrs. Mary H. Goddard, for work, care Rev. Dwight Goddard, 20; ———, Friend, for native teacher, care Miss E. S. Hartwell, 75, 327 24

Connecticut. — East Windsor, 1st Cong. Sab. sch., for work, care Rev. H. T. Perry, 9; New Haven, Dwight-place Bible school, for work, care Rev. R. A. Hume, 25; do., H. W. Pope, for use of Rev. Dwight Goddard, 66; Norfolk, Church of Christ, 30, and Sab. sch. of do., 10, for work in China; So. Coventry, Y. P. S. C. E., for work, care Rev. J. P. Jones, 12.50, 152 50

New York. — Angola, Miss A. H. Ames, for scholarship Antolia College, 5; Brooklyn, C. S. Hartwell, for use of Miss E. S. Hartwell, 10; New York, Through the Misses Leitch, for work, care Rev. R. C. Hastings, 15; Oxford, Dr. E. L. Ensign, "in memory of Mrs. Ensign," for native preacher, Madura, 50; Rochester, Mr. and Mrs. G. W. Davison, for Okayama Orphanage, 25; Sherburne, Y. P. S. C. E., for work, care Rev. W. N. Chambers, 25; Wellsville, Mrs. Farr, for printing Chinese Gospels, 1.30, 131 30

New Jersey. — Haddonfield, J. D. Lynde, for pupils, care Rev. H. Fairbank, 25, and care Rev. C. F. Gates, 25; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 15, 65 00

North Carolina. — Kings Mt., Miss L. S. Cathcart, for native helper, care Rev. D. Z. Sheffield, 70 00

Ohio. — Cincinnati, Walnut Hills Cong. ch., for scholarship, Madura, 15; Mansfield, 1st Cong. Sab. sch., for school, Kalgan, 25, 40 00

Illinois. — Evanston, Friend, for work, care Rev. S. C. Bartlett, Jr., 1; Oak Park, Forest-ave. Y. P. S. C. E., for work, care Rev. F. B. Bridgman, 5, 6 00

Iowa. — ———, Friend, for work in China, 50 00

Wisconsin. — De Pere, Y. P. S. C. E., for use of Mrs. Dwight Goddard, 5 00

Nebraska. — Inland, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 5 40

Minnesota. — Minneapolis, W. H. Norris, for work, care Rev. H. C. Hazen, 7.50; Northfield, Mrs. Huntington's Sab. sch. class, for work, care Miss F. C. Gage, 8; St. Paul, Carrie A. Tupper, for use of Miss E. S. Hartwell, 20, 35 50

California. — Chico, Elizabeth Rogers, for pupil, care Miss C. E. Ely, 25; Santa Cruz, George Ford, for pupil, care Mrs. M. E. Bissell, 30, 55 00

South Dakota. — Emmanuel, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 3; Hoffnungsfeld, do., for do., 3; Immanuel Creek, do., for do., 5; Tyndall, do., for do., 10; ——— Friends, for work, care Rev. J. F. Clarke, 45, 66 00

West Central Africa. — Cisamba, Through Rev. W. T. Currie, for Hospital Fund, Cisamba, 10 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston, *Treasurer.*

For refit Miss Mary B. Daniels,	33 05	
For girl, Cesarea kindergarten,	10 00	
For work, care Miss M. M. Patrick,	80 00	
For use of Miss E. M. Blakely,	10 00	
For work, care Miss C. E. Bush,	9 00	
For work, care Miss E. S. Hartwell,	50 00	
For work, care Mrs. W. H. Gulick,	75 00	
For housekeeping expenses, Miss I. Saunders,	88 00	355 05

From Canada Congregational Woman's Board of Missions.

Mrs. Frances A. Sanders, Montreal, *Treasurer.*

For work, care Mrs. F. W. Read,	15 00
	1,388 99
Donations received in November,	22,727 98
Legacies received in November,	15,406 39
	38,134 37

Total from September 1 to November 30, 1897: Donations, $87,193.29; Legacies, $41,183.68=$128,376.97.

For Young People.

THREE YOUNG CHRISTIANS OF INDIA.

BY REV. WILLIS P. ELWOOD, OF PALANI, MADURA MISSION.

The second Sunday of July was a notable day in the church and boarding school of the Palani station, in the Madura Mission of the American Board. Three young people, representing three classes in this land, were received into the church, and connected with each of them is an interesting story.

One of the three is a tall lad of perhaps sixteen years of age, black, and not so very comely, but he has an excellent spirit and not a little strength of character for one of his age. He was a Kavandan, one of the many subdivisions of the Vaisiya caste, which includes farmers, traders, and craftsmen, and it was his privilege to wear the sacred thread. But his heritage as a Hindu was of no account to him, and he forsook all for better things. He formerly lived in a little thatched house that most American children would call a hut or shanty, but it kept off the water when it rained, and served as a place to eat and sleep in. At one side of the small room was a box or sort of frame made of earth, in which was an image also made of earth and afterwards burned in a kiln, as common earthen vessels are. This image was then gayly painted and set up in the box and was called the god of the household. It was worshiped by this boy until he learned in our school, held in his village, that idols are nothing at all, and that the true God is a living God, who loved him. In another village a half mile distant there was then a catechist who preached in a little thatched church every Sunday, and he welcomed the boy to

THE THREE WHO UNITED WITH THE CHURCH.

his congregation and instructed him in the truth about Christ. The boy was forbidden by his parents to attend services in the church, but he did not obey them, and they at last gave up trying to keep him from the church. When it was proposed that he should come to the boarding school, they resisted, but at length gave their consent. A few months ago his father told him that he never wished him to enter his house again, and from that time the boy became practically homeless. His name before was Veerappan, the name of a god, but when he was baptized he received the name of Daniel.

Another one of the three is the daughter of heathen parents, both of whom died several years ago. She is not only an orphan, but she has no relatives except a younger brother, who is also in this school. One day last year the girl, dressed in rags and showing in many ways her life of poverty, came to see her brother.

TEACHERS OF BOARDING SCHOOL, PALANI.

I noticed then that she had a pleasing face and also a good mind; but she was not admitted, as we had all for whom food could be provided. At the beginning of the year she came again, though with some diffidence, because she felt so old, being then perhaps fourteen years old, and quite old enough, according to customs here, to be married. Before coming she used daily to go off to the mountains and get a large bundle of wood and carry it on her head to her village, where she sold it for four or five cents. She did not know one letter from another, had little conception of Christian truth, and her future promised nothing better than a life of hardship and dense ignorance. Now she is little like her former self in any respect, for all signs of her hard and pinched life have passed away and she looks and acts like one who has a good home, which she surely has. She is making good progress in her studies and is in all respects a promising girl. She has taken the name of Annal.

On the tenth day of December, 1895, the native pastor came to me at noon and said that a Mohammedan girl who had just been beaten by her master, as she had often been before, had run to his house and asked to be brought to the bungalow. This girl had been an orphan for several years, having come when a little child from Ceylon with her parents to the town of Dindigul, where they both died of cholera. She had relatives there, but she was allowed to wander about the streets, finding her food where she could, for there were too many other little mouths in the homes of her relatives to be filled with food to allow them to keep her. It happened that a man from Palani saw her wandering in the streets one day, and he took her with him to Palani to act as a servant in his family. Then began a life of greater hardship than her former one, for she had to work hard and was beaten besides; her clothing was very scant and very dirty, and her food barely sufficient to sustain her life.

One day the pastor's wife was teaching some Hindu women near where this girl lived, and one of the women asked her if orphans were received at the bungalow as they were in the time of the great famine. "Would the missionary take such a girl as that one there?" pointing to Narnnee, the Mohammedan. They were told that she would be received. The women must have told the girl, for she asked the same question for herself later on and received the same answer. So the next time she was beaten she ran to the pastor's house. I told the pastor that the girl might come, but that she had better come after dark. At about eight o'clock in the evening, while reading, the doors all being open, I heard a cough on the veranda. Hearing it a second time, I sent the ayah out to see who it was and to bring the person in. What a spectacle she was as she came in! She was thin from lack of food, dirty, her long hair standing out straight from all sides, filthy and tangled, and her expression one of fear and utter hopelessness. A few questions were asked her and then she was taken to the school where the children, just receiving their food, contributed enough for her. Afterward the girls took her in hand and gave her a good cleansing, but the tangles of years did not yield at once.

The next morning her master came for her, but as he admitted that he had no legal claim on the girl, and as she refused to go, he had to leave without her. Two days after another Mohammedan came and demanded that I send her away, but he was informed that as long as the girl wished to stay she should stay, unless some legal claimant appeared. He said that he was a relative and demanded her on that ground. He was told to prove his claim, and the next day he came with a dozen men, all of whom testified that he was a relative. It was all false, yet I feared that in spite of my best efforts the girl would be taken away. They made an appeal to her, and asked, "Are we not your relatives?" She answered, "If you are my relatives, why am I forsaken thus?" To that they had nothing to say, and they went away. That evening I had a talk with her and showed her her danger and asked her if she could not return to Madura by herself, as she would be well cared for there. But she replied, "If you forsake me I shall drown myself in a well." The only thing to do after such a statement was to defend her to the last, whatever might come. But it proved that the going away of those two men was the end of any special need to defend her.

On her baptism Narnnee took the name of Ruth, or rather it was given to her on account of its appropriateness. She was a long time in learning how to read and she seemed to have little mind to learn, but she settled down to it at last and now she is making rapid progress. She has been by no means sinless since

THE SCHOOL AT PALANI (MOHAMMEDAN BOYS WITH TURBANS).

she came here. She did not seem to know what sin was till Evangelist David came, and she learned then by the aid of the Holy Spirit. Her conduct is all that one could ask for now. It was a wonderful way in which the Lord saved her.

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